

Llawysgrif Pomffred

An Edition and Study of

Peniarth MS 259B

Sara Elin Roberts



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VOLUME 10

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An Edition and Study of Peniarth MS 259B

By

Sara Elin Roberts



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LEIDEN • BOSTON
2011

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This book is printed on acid-free paper.

Library of Congress Cataloging-in-Publication Data

Gwentian code.

Llawysgrif Pomffred : An Edition and Study of Peniarth MS 259B / by Sara Elin Roberts.
p. cm. – (Medieval law and its practice, 1873-8176 ; v. 10)

Includes bibliographical references and index.

ISBN 978-90-04-19137-2 (hardback : alk. paper)

1. Law–Wales–History–To 1500–Sources. 2. Howel, Welsh king, d. 950. 3. Manuscripts, Medieval–Wales. I. Roberts, Sara Elin. II. National Library of Wales. Manuscript. Peniarth 259B. III. Title.

KD9405.G878 2010

349.429–dc22

2010045168

ISSN 1873-8176

ISBN 978 90 04 19137 2

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LLYFR IESTYN

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DIOLCHIADAU

Mae'r golygiad hwn yn ganlyniad rhai blynyddoedd o waith ar un llawysgrif arbennig, ac wrth i amser fynd heibio, tyfodd y rhestr diolchiadau. Hoffwn ddiolch i bawb sydd wedi dangos cefnogaeth i mi, sydd wedi rhannu eu syniadau ac wedi cyfrannu mewn amryw ffyrdd at y gwaith hwn.

Yn gysylltiedig â'r llawysgrif ei hun, mae diolch arbennig i staff Llyfrgell Genedlaethol Cymru am eu cymorth pan oeddwn yn defnyddio'r llawysgrif ar wahanol adegau, ac am baratoi'r darluniau ohoni sydd yn y Rhagymadrodd. Mae Mr Daniel Huws unwaith eto wedi bod yn hael gyda'i amser ac yn rhannu ei syniadau a'i farn ar y llawysgrif a'i hanes, ac yn gwneud awgrymiadau gwerthfawr iawn. Diolch yn fawr iawn unwaith eto.

Dechreuwyd y gwaith gan yr Athro Dafydd Jenkins, ac fe roddodd ei ganiatâd a'i gefnogaeth i mi fynd ymlaen â'r gwaith; fe ddarllenodd ddrafftiau o'r teipysgrif a gwneud sylwadau pwysig. Rwy'n falch o fedru dod â'r gwaith i ben, er ei fod yn salach o fod yn waith i mi ac nid iddo ef.

O ran y gwaith ar y teipysgrif, bu Dr Ceridwen Lloyd-Morgan yn gymorth mawr i mi, yn darllen proflenni, a hi a luniodd y Mynegai. Treuliodd Dr Paul Russell wythnosau lawer yn mynd trwy'r testun a'r cyfieithiad ac yn gwneud cywiriadau—unwaith eto, hoffwn ddiolch i Paul am ei garedigrwydd cyson a'i gyfeillgarwch gwerthfawr. Diolch hefyd i'r Athro Thomas Charles-Edwards am fwrw golwg dros y gwaith a gwneud sylwadau gwerthfawr.

Wrth ddod â'r gwaith i ben, cefais gymorth mawr a chefnogaeth gan staff profiadol Brill, yn arbennig Mrs Marcella Mulder, Johannes Rustenburg, a'r darlennydd anhysbys.

Bu'r staff yn Amgueddfa Pontefract yn gymorth mawr i mi, ac roeddent yn hael iawn yn rhoi caniatâd i mi ddefnyddio'r darlun hardd o'r castell ar glawr y llyfr, ac yn paratoi copi i mi.

Yn olaf, hoffwn ddiolch i'm teulu. Mae fy ngŵr, Tim Petts, yn gefn i mi ym mhob peth, ac wedi goddef llawer o drafod a thripiâu ymchwil. Mae fy rhieni bob amser yn gymorth mawr i mi, ac yn ddiweddar yn rhoi help

sylfaenol yn gofalu am Iestyn ac yn sicrhau bod y ddau ohonom yn iach ac wedi ein bwydo! Diolch o galon!

Yn olaf, yr wyf yn cyflwyno'r llyfr hwn i'm mab bach, Iestyn Seiriol. Er nad yw'n ymwybodol o'r ffaith, mae'r llyfr wedi bod yn rhan o'i fywyd o'r cychwyn cyntaf, ac felly hoffwn ei gyflwyno iddo ef.

INTRODUCTION

MEDIEVAL WELSH LAW

The surviving manuscripts of medieval Welsh law are an important part of the history of the language and culture of medieval Wales; around forty manuscripts are extant, dating from the mid-thirteenth to the early fifteenth century, with the laws presented in complex, technical medieval Welsh prose.¹ The lawtexts are attributed to Hywel Dda, a king from the tenth century.² Hywel Dda's role is uncertain; there is no definite historical evidence to link him to the Welsh laws, but he may have been involved in developing legal activity in Wales during his largely peaceful reign.³ The story given in the prologues to the Welsh lawbooks is almost certainly later, and was probably created to give the laws greater authority in the face of criticism from outside Wales.⁴

The Welsh law manuscripts are divided into redactions or groups, each group formed by manuscripts showing similarities in order and type.⁵ Aneurin Owen in his edition of the Welsh laws named each redaction according to what he felt were their regional affiliations: the Welsh groups were named the Venedotian, Dimetian and Gwentian codes. This was somewhat inaccurate, and the groups are now known (following the suggestion by Wade-Evans) by the names of people given pre-eminence in the text of each group: the Iorwerth redaction, previously the Venedotian code, is named after Iorwerth ap Madog, the lawyer who is named

¹ D. Jenkins, *The Law of Hywel Dda: Law Texts from Medieval Wales* (Llandysul, 1986), xxi; H. Pryce, 'Lawbooks and Literacy in Medieval Wales', *Speculum*, 75 (2000), 34–37.

² D. Jenkins, 'The Significance of the Law of Hywel', *Transactions of the Honourable Society of the Cymmrodorion* (1977), 63.

³ Jenkins, *The Law of Hywel Dda*, xi–xvi.

⁴ Jenkins, *The Law of Hywel Dda*, xiii. See also p. 1 where there is an example of a prologue. H. Pryce, 'The Prologues to the Welsh Lawbooks', *Bulletin of the Board of Celtic Studies* 33 (1986), 151–152; H. Pryce, *Native Law and the Church in Medieval Wales* (Oxford, 1993), 71–72.

⁵ Jenkins, 'Significance of the Law of Hywel', 74; H. Pryce, 'Medieval Welsh Law', *Newsletter of the School of Celtic Studies* 4 (1990), 30–31.

as the compiler of the Test Book; Cyfnerth, previously the Gwentian code, after Cyfnerth ap Morgeneu, named in a note appended to the Prologue in the Cyfnerth redaction manuscripts; Blegywryd, previously the Dimetian code, is named after Blegywryd Athro, who is named in the prologues of the Cyfnerth and the Blegywryd manuscripts as the cleric deputed to draw up the laws; some of the Latin manuscripts also form a loose group.⁶ The other major step forward by Aneurin Owen in classifying the Welsh laws was designating each manuscript by a letter of the alphabet, and these sigla are still used today.

The Cyfnerth redaction has seven manuscripts, *U-Z* and *Mk*.⁷ The Cyfnerth redaction is often seen to be the oldest redaction of the three as far as the content is concerned.⁸ The Cyfnerth redaction will be discussed more fully below. The eight manuscripts in the Iorwerth redaction, *A-E*, *G*, *K* and *Lew*, may reflect the law in Gwynedd during the reign of the two Llywelyns (Llywelyn ap Iorwerth, c. 1194–1240 and Llywelyn ap Gruffudd, 1246–1282), particularly Llywelyn ap Iorwerth, and the eight manuscripts form a close group.⁹ The Iorwerth manuscripts are also the oldest in date but the most developed version of the laws.¹⁰ A revised version of Iorwerth is found in NLW Peniarth 30, 'Llyfr Colan'.¹¹ The largest group is Blegywryd, consisting of thirteen manuscripts, *I*, *J*, *L-T*, *Tim* and *Tr*.¹² The Blegywryd texts are from south Wales, and several of the later manuscripts show signs of editing, and often contain additional material in the form of a 'tail', appended to the main Blegywryd

⁶ Wade-Evans, *Welsh Medieval Law* (Oxford, 1909), viii–ix; Charles-Edwards, *The Welsh Laws* (Cardiff, 1989), 17–21.

⁷ *U* = NLW Peniarth 37; *V* = BL Harleian 4353; *W* = BL Cotton Cleopatra A.xiv; *X* = BL Cotton Cleopatra B.v; *Z* = NLW Peniarth 259B. *Y*, NLW 20143, has a Cyfnerth version of the laws of court but the remainder of the manuscript is of the Bleg redaction. *Mk* was not known to Aneurin Owen and remains in private ownership, owned by the Meyrick family of Bodorgan, Anglesey; Bangor MS. 21108 is a photostat of *Mk*.

⁸ D. Jenkins, *Cyfraith Hywel* (Llandysul, 1970), 6; Charles-Edwards, *The Welsh Laws*, 20–21, 35–36.

⁹ *A* = NLW Peniarth 29, The Black Book of Chirk; *B* = BL Cotton Titus D.ii; *C* = BL Cotton Caligula A.iii; *D* = NLW Peniarth 32; *E* = BL Add. 14931; *G* = NLW Peniarth 35; *K* = NLW Peniarth 40; *Lew* = NLW Peniarth 39, was not known to Aneurin Owen.

¹⁰ Jenkins, 'Significance of the Law of Hywel', 75; Charles-Edwards, *The Welsh Laws*, 38.

¹¹ D. Jenkins, *Llyfr Colan* (Cardiff, 1963).

¹² *I* = NLW Peniarth 38; *J* = Jesus College, Oxford, LVII; *L* = BL Cotton Titus D.ix; *M* = NLW Peniarth 33; *N* = NLW Peniarth 36B; *O* = NLW Peniarth 36A; *P* = NLW Peniarth 259A; *Q* = NLW Wynnstay 36; *R* = NLW Peniarth 31; *S* = BL Add. 22,356; *T* = BL Harleian 358; *Tim* = NLW Llanstephan 116, which was not used by Aneurin Owen; *Tr* = Trinity College, Cambridge, 1329, which was not used by Owen.

text.¹³ They are fairly close in order and content, but the redaction further splits into two groups.¹⁴ Finally, the Latin texts are usually treated together but there are five versions of the Latin texts. They were probably originally translations from some sort of Welsh legal text, and a lost manuscript of one version was then translated back into Welsh to form the Blegywryd texts. The Latin texts are not entirely in Latin, but are peppered with Welsh words.¹⁵ Other manuscripts of Welsh laws do not fit neatly into the four redactions, and may be called 'Anomalous' texts, after Aneurin Owen's second volume, the *Anomalous Laws*, consisting of material which he did not feel fitted into his idea of the basic law codes. These manuscripts include *F*, Peniarth 34, which is linked to the Iorwerth redaction but does not contain a full text; *H*, Peniarth 164, a large collection of triads, *cynghawsedd* (model pleading) and other miscellaneous material; *Æ*, Peniarth 175, and *Ų*, Peniarth 36C,¹⁶ collections of later *cynghawsedd* (pleading); *Đ*, BL Add. 31,055, a copy of the lost White Book of Hergest, including model complaints; and *Є*, Peniarth 258, which is in fact not anomalous and is an early copy of manuscript *Q* of the Blegywryd redaction.¹⁷

The law in each of the manuscripts can be separated into sections consisting of chapters or tractates. The order of the tractates vary in the manuscripts, and the tractates—and even material within the tractates—can be a mixture of early and late additions. There are named or recognisable tractates: criminal law is discussed under the 'Three Columns of Law' and was a distinct and well-known tractate, as was the laws of court, which is a long section giving details on the royal household: the twenty-four serving officers and their rights and responsibilities, their seating

¹³ Charles-Edwards, *The Welsh Laws*, 20–21; C. James, 'Tradition and Innovation in some later Medieval Welsh lawbooks', *Bulletin of the Board of Celtic Studies* 40 (1993), 152–154.

¹⁴ M. Richards, *Cyfreithiau Hywel Dda yn ôl Llawysgrif Coleg yr Iesu LVII* (2nd ed., Cardiff, 1990), xiv–xx.

¹⁵ Jenkins, 'Significance of the Law of Hywel', 74; H.D. Emanuel, 'The Book of Blegywryd and MS. Rawlinson 821' in *Celtic Law Papers: Studies Presented to the International Commission for the History of Representative and Parliamentary Institutions*, ed. D. Jenkins (Brussels, 1973), 163–164; H.D. Emanuel, *The Latin Texts of the Welsh Laws* (Cardiff, 1967), 53.

¹⁶ Aneurin Owen ran out of conventional letters of the alphabet for sigla as there are more than twenty-six manuscripts of Welsh law; for the 'anomalous' collections he used early Anglo-Saxon letter forms including *Æ* and *Ų*. Whilst they are difficult to reproduce on a modern word processor, these forms will be used until an alternative is found, to avoid confusion.

¹⁷ See Charles-Edwards, *The Welsh Laws*, 100–102.

position at a major feast, and payments due to and from them by virtue of their role.¹⁸ Included in the laws of country were detailed laws on contract and suretyship, responsibility in communal agricultural situations, land law which demonstrates how to conduct cases for lands, and the different tenures in Welsh law.¹⁹ The law of women sets out the status of women, including marriage, divorce and children.²⁰

Aneurin Owen's edition of the laws was split into two sections, published as two volumes in the quarto edition.²¹ As stated above, his first volume set out his 'codes', or what may have been seen to be a basic statement of medieval Welsh law, and the second volume contained everything else taken from the Welsh law manuscripts but which did not fit into the first volume, or his idea of the basic codes, and called the 'Anomalous Laws'. The material includes later laws found in fifteenth-century manuscripts, some material taken from oral legal tradition, and material of practical use.²² The second volume was divided into a number of books, each one based on a genre or a single manuscript; Books IV–VI consist of *damweiniau* (eventualities), sentences setting out certain potential situations and then the procedure or legal result in those cases; Books VII–IX consist of *cynghawsedd* (model pleading); Books X–XI are

¹⁸ The tractate is examined in T.M. Charles-Edwards, M.E. Owen, and P. Russell (eds.), *The Welsh King and His Court* (Cardiff, 2000).

¹⁹ Charles-Edwards, *The Welsh Laws*, 27.

²⁰ A series of studies devoted to individual tractates has to date produced four volumes: D. Jenkins and M.E. Owen (eds.), *The Welsh Law of Women* (Cardiff, 1980); T.M. Charles-Edwards, M.E. Owen and D.B. Walters (eds.), *Lawyers and Laymen* (Cardiff, 1986), and R.C. Stacey, *The Road to Judgement: From Custom to Court in Medieval Ireland and Wales* (Philadelphia, 1994) on suretyship; *The Welsh King and His Court* examines the laws of court; and the latest volume on the Three Columns of Law is T.M. Charles-Edwards and P. Russell (eds.), *Tair Colofn Cyfraith, The Three Columns of Law in Medieval Wales: Homicide, Theft and Fire* (Bangor, 2005). Pryce examines the material on the church and clerics found throughout the tractates of medieval Welsh law in *Native Law and the Church*. The triads have been studied as a separate tractate by S.E. Roberts, *The Legal Triads of Medieval Wales* (Cardiff, 2007), and an edition of *damweiniau* (eventualities) was published by D. Jenkins, *Damweiniau Colan* (Aberystwyth, 1973). Journal articles on individual sections include Pryce, 'The Prologues to the Welsh Lawbooks', 151–182, R.C. Stacey, 'Divorce, Medieval Welsh Style' *Speculum*, 77 (2002), 1107–1127, S.E. Roberts, 'Plaints in Welsh Medieval Law' *Journal of Celtic Studies* 4 (2004), 219–261, and two studies on *cynghawsedd*, T.M. Charles-Edwards, 'Cynghawsedd: Counting and Pleading in Medieval Welsh Law', *Bulletin of the Board of Celtic Studies* 33 (1986), 188–198; R.C. Stacey, 'Learning to Plead in Medieval Welsh Law', *Studia Celtica*, 38 (2004), 107–124.

²¹ *Ancient Laws and Institutes of Wales*, ed. & trans. Aneurin Owen (quarto edition, 2 vols, London, 1841).

²² C. James, 'Golygiad o BL Add. 22356 o Gyfraith Hywel ynghyd ag Astudiaeth Gymharol ohono â Llanstephan 116', PhD., University of Wales, Aberystwyth, 1984, xxii.

given to the tails of additional material appended to manuscripts Q and S respectively; Book XII consists entirely of complaints; and Book XIV is material taken from manuscript H.²³ Several manuscripts of medieval Welsh law include a tail of additional material, ranging from a copy of *Llyfr Damweiniau* appended to Iorwerth manuscripts, the Iorwerth tail added to the Bleg text in manuscript J, to large and varied tails of miscellaneous material found in Bleg manuscripts such as Q and S. Manuscript Z has a tail of such material, and these tails are often witness to the material available to scribes and redactors in different parts of Wales.

Welsh law was a compensation-based law.²⁴ In a hierarchical society, each person had a life value, *galanas*, which was to be paid to the family if the person was killed; it was calculated on a sliding scale according to status. As well as the life-value, *galanas*, each person had *sarhaed*, an injury value, paid for a deliberate injury; this was calculated from a person's *galanas* and was naturally much lower than the *galanas*. Theft was considered to be more serious in one way than homicide in Welsh law as it was a stealthy act and certain cases of theft were punishable by death.²⁵ *Galanas*, theft and arson are the three major crimes in Welsh law, and the lists of nine abetments for each one are grouped together as the Three Columns of Law.

Much textual and critical work has been undertaken on the Welsh law manuscripts, including studies representative of the redactions,²⁶ studies and editions of individual manuscripts,²⁷ and studies of individual

²³ Book XIII was forged by Iolo Morganwg and is interesting for different reasons, but it is not included in studies of medieval Welsh law as it is neither traditional nor medieval.

²⁴ Jenkins, *The Law of Hywel Dda*, xxx–xxxii.

²⁵ Jenkins, *The Law of Hywel Dda*, xxx; *Tair Colofn Cyfraith* is a study of the Three Columns tractate.

²⁶ *Ancient Laws* presents edited texts for each of the four redactions, but more recent studies of individual redactions are available: for Blegywryd, the main text is S.J. Williams and J.E. Powell, *Llyfr Blegywryd* (Cardiff, 1942); Iorwerth is A. Rh. Wiliam, *Llyfr Iorwerth* (Cardiff, 1960); Cyfnerth is Wade-Evans's *Welsh Medieval Law*; the Latin texts were studied and presented by Emanuel in *The Latin Texts of the Welsh Laws*.

²⁷ *Ancient Laws* used A for the Iorwerth text, U for the Cyfnerth text, and L for the Blegywryd text. A facsimile copy of A is available in J.G. Evans, *The Chirk Codex of the Welsh Laws* (Llanbedrog, 1921). *Llyfr Iorwerth* used B as the base manuscript, but *Llyfr Blegywryd* combined O and Tr, and *Welsh Medieval Law* combined V and W. Individual studies have been undertaken of several manuscripts, including the text of *Tim*, T. Lewis, *The Laws of Hywel Dda: A Facsimile Reprint of Llanstephan MS 116 in the National Library of Wales* (London, 1912); J was edited and studied by M. Richards, *Coleg yr Iesu LVII*. *Llyfr Colan* was edited and published by Jenkins, *Llyfr Colan*. S was the subject of Christine James's unpublished PhD thesis, 'Golygiad o BL Add. 22,356', and H was similarly the topic for G.A. Elias's unpublished PhD: 'Golygiad ac astudiaeth destunol o'r llyfr cyfraith

tractates.²⁸ In addition, much critical work has been undertaken and is under way at the moment; a full bibliography of studies in medieval Welsh law would be a worthy project and a volume in itself.

This particular edition and study of manuscript Z presents an edition and translation of a Cyfnerth text, a redaction which is long overdue an up-to-date study; it also offers an edition and translation of the additional material contained in the tail of the same manuscript; and it presents an edition of the manuscript which has not been edited or published before.

THE CYFNERTH REDACTION

The manuscripts are listed below, noting when the manuscript has been used as a base text for an edition of a Cyfnerth section:

- U NLW Peniarth 37, the base Cyfnerth text for *Ancient Laws and Institutes of Wales*.
- V BL Harleian 4353; the manuscript is incomplete, but was used as the base Cyfnerth text for *Welsh Medieval Law*, with the missing sections taken from W.
- W BL Cotton Cleopatra A.xiv, the base text for the suretyship tractate in *Lawyers and Laymen*.
- X BL Cotton Cleopatra B.v, used as the base text for the Three Columns of Law in *Tair Colofn Cyfraith*, and as the Cyfnerth triad collection in *The Legal Triads of Medieval Wales*.
- Z NLW Peniarth 259B, edited and translated here.
- Mk Privately owned, the base text for the law of women in *The Welsh Law of Women*.
- Y NLW 20143, laws of court. The base text for the laws of court from Cyfnerth in *The Welsh King and his Court*.

There are six manuscripts which can be classed as Cyfnerth: U, V, W, X, Z and Mk; manuscript Y has the Cyfnerth redaction laws of court, but the remainder of the manuscript is a Bleg text.²⁹ It is usually said that the Cyfnerth manuscripts are too different and have too much variation to form a close group; this could imply that they are ‘far from any common archetype’.³⁰

yn LlGC, llawysgrif Peniarth 164 (H), ynghyd â'r copiau ohoni yn llawysgrifau Peniarth 278 a Llanstephan 121, PhD, Bangor University, 2007.

²⁸ The list of studies of individual tractates is given above, n. 20.

²⁹ The manuscripts are fully described in *Welsh King and his Court*.

³⁰ D. Jenkins, ‘Excursus: The Lawbooks and their Relation’, in *The Welsh King and his Court*, 12.

The Cyfnerth redaction probably developed in Deheubarth and mid-Wales, as did the Latin texts and the Blegywryd redaction; manuscripts *V*, *W* and *Mk* show southern orthography and vocabulary, and these three manuscripts are closer to the Blegywryd redaction, including sharing some passages with Bleg, than manuscripts *U*, *X*, and *Z*.³¹ *X* and *Z* have northern orthography and vocabulary, and *U* is a combination of southern vocabulary and orthography, but with northern influence in the text by naming Morgenau and Cyfnerth in the prologue (unlike *V*, *W* and *Mk*) and containing a text of *damweiniau* (eventualities), a northern, Iorwerth text.³²

Although the Cyfnerth texts are the most fluid of all the redactions, there are some connections between the manuscripts, at least in certain sections. In the laws of court, *Mk*, *V* and *W* are related, with *U*, *X*, *Y* and *Z* forming the other group.³³ Manuscript *Z* appears to have a Cyfnerth nucleus for the Three Columns of Law, with added material from other sources.³⁴ For the Three Columns, *X* and *U* appear to be related, and *V* and *Mk*, with some sections of *W* and *Z* forming a third text.³⁵ The law of women tractate is more problematic as it is separated by other sections in each of the manuscripts.³⁶ The suretyship tractate suggests that *V* and *Mk*, and *X* and *Z* are related, and it may be the case that *X* and *Z* represent a form of the original Cyfnerth text, with *V* and *W* showing additions and development. The idea of a core Cyfnerth text is based on several assumptions: first, that the Cyfnerth manuscripts are all later developments of a basic Cyfnerth statement of law; that there ever was such a statement; and that any or all of the manuscripts represent parts of this basic core. There probably was a basic Cyfnerth text or core, but not one extant manuscript represents an exact form of this core text, although parts are no doubt incorporated into each Cyfnerth manuscript. It seems that *Z* and *X* are a closer copy, at least in part, of this core text and the other Cyfnerth manuscripts are further removed through additions and influence from other redactions.³⁷ The triad collection again shows that

³¹ Jenkins, 'Excursus', 12–13.

³² Jenkins, 'Excursus', 13.

³³ M.E. Owen, 'The Laws of Court from Cyfnerth', in *The Welsh King and his Court*, 425.

³⁴ M.E. Owen, 'The Three Columns of Law from Cyfnerth X', in *Tair Colofn Cyfraith*, 239.

³⁵ Owen, 'The Three Columns of Law from Cyfnerth', 240.

³⁶ D. Jenkins, 'The "Cyfnerth" Text', in *The Welsh Law of Women*, 135.

³⁷ M.E. Owen, 'The "Cyfnerth" Text', in *Lawyers and Laymen*, 180. On the Cyfnerth texts, see also above, pp. 1–2.

X and *Z* are related and may represent the original Cyfnerth text; *Mk* and *V* are very close, and *W* has similar textual connections, but *U* appears to stand alone, and was either adapting an existing collection of triads, or was copying a different source from the other Cyfnerth manuscripts.³⁸ It is therefore not possible to group the Cyfnerth manuscripts accurately for the entire Cyfnerth text as different tractates show different textual relationships; however, it is possible to name three broad groups, with the caveat that some sections may not conform to the grouping. *X* and *Z* may form a group, which, in parts at least, preserves a core Cyfnerth text. There appears to be a second group consisting of *Mk*, *V* and *W*, and this is related to the Blegywryd redaction, Wade-Evans' 'composite' Cyfnerth and Blegywryd text.³⁹ *U* appears to stand alone, although it has more in common with the *X* and *Z* grouping than with the *V*, *W* and *Mk* group. As noted above, these groups also conform geographically: the core manuscripts show northern orthography and influence, whereas the composite manuscripts are more southern; *U* combines southern orthography with northern textual influences which again sets it apart from the other two groups.

Alongside the orthographical and textual connections, the prologues to the Cyfnerth manuscripts demonstrate important evidence in locating the texts geographically. It appears that the original Cyfnerth text may be linked to Maelienydd.⁴⁰ Maelienydd was a kingdom in modern-day Powys, on the borders of Wales and quite centrally placed, which would explain the different geographical affinities of the Cyfnerth texts. An interesting observation is found in the triad on the different justices: the three are the court justice in Dinefwr and Aberffraw, the commote or cantref justice in Gwynedd and Powys, and the justices by privilege of land in the Deheubarth.⁴¹ This is a Bleg triad found in the tail of *Z*, but in the discussion of the commote justice, Powys is listed first; this is the only text which does this, which perhaps suggests a Powys link. If indeed the Cyfnerth texts originated in Maelienydd, the northern links of *Z* and *X* (both north-east Wales) again point to an earlier form, which had perhaps not travelled as far south as the Bleg-influenced

³⁸ Roberts, *Legal Triads*, 20–24.

³⁹ Wade-Evans, *Welsh Medieval Law*, xii–xiii.

⁴⁰ Pryce, 'Prologues', 154; Owen, 'The Laws of Court from Cyfnerth', in *The Welsh King and his Court*, 428–429.

⁴¹ Roberts, *Legal Triads*, Q208.

manuscripts; these are the texts with the prologues naming *Morgenau* and *Cyfnernth*, which again suggest closeness to a presumed *Cyfnernth* exemplar or core.⁴²

Although Owen states that ‘the nature of the texts and the manuscripts can best be explained by understanding them as containing collections of legal material circulating among the Welsh jurists in the Welsh March in the period after 1282’,⁴³ it would not be wholly accurate to claim that all of the *Cyfnernth* texts date from after the conquest of Wales, and some of the manuscripts do have affinities and textual relationships with each other. Whilst the *Cyfnernth* manuscripts do not separate into groups as conveniently and tidily as the *Bleg* manuscripts, much form and order can be seen in their compilation, and it would be wrong to state that these are entirely miscellaneous collections.

NOTE ON THE ORIGIN OF THIS WORK

The editing of manuscript Z was begun, in the 1980s, by Dafydd Jenkins who was responsible for the original transcription and edition of #1–369 and #530–1793: his original transcripts are incorporated into this new edition with his kind permission. Jenkins’s unpublished edition contained a lacuna at #370–529 filled by this transcription and edition, with the further addition of the hitherto untranscribed and unedited section of Z: #1794–2292 (end).

The sentence numbering replicates the numbering scheme initiated by Jenkins in his *Conspectus* of the *Cyfnernth* manuscripts but this edition introduces superscript sentence numbers and footnotes.⁴⁴ The translation, introduction and notes are entirely my own, as is the *conspectus* of the complete manuscript but a debt of gratitude is owed to Dafydd Jenkins’s initial work on the *Cyfnernth* redaction.⁴⁵

Dafydd Jenkins’s original idea for studying the *Cyfnernth* texts—and originally the basis of his *Cyfnernth* *conspectus*—was to trace the original *Cyfnernth* core. He himself later claimed that this scheme was unlikely to

⁴² Owen, ‘The Laws of Court from *Cyfnernth*’, 429; see also Charles-Edwards, *The Welsh Laws*, 46–48.

⁴³ Owen, ‘The Three Columns of Law from *Cyfnernth*’, in *Tair Colofn Cyfraith*, 240.

⁴⁴ D. Jenkins, *Conspectus of the Manuscripts of the Cyfnernth Redaction* (Texts and Studies in Medieval Welsh Law, Cambridge, 2010).

⁴⁵ Jenkins, *Conspectus*.

succeed, and it is true that the Cyfnerth texts are fluid and this makes reconstructing the Cyfnerth archetype difficult.⁴⁶ Although an accurate reconstruction of the Cyfnerth archetype may not be possible, some sections of *X* and *Z* do appear to represent the core Cyfnerth text.⁴⁷ Jenkins had, however, demonstrated that there was a text which he called Proto-Cyfn (an earlier form of the Cyfnerth text), with the surviving manuscripts separating into two Deutero-Cyfn groups (versions of the text originating from the earlier Proto-Cyfn), with Deutero-Cyfn II being behind *V*, *W*, and *Mk*, with Wade-Evans's printed text representing that branch.⁴⁸ The aim of this edition, therefore, is to present a Cyfnerth text and translation which represents the Deutero-Cyfn I text for the first time, and to give an up-to-date translation of that text. This is by no means an answer to the Cyfnerth problem—several issues remain, including the interesting tail of *Z*, and fitting *U* into this group. But this edition may hopefully be a small step forward to add to Dafydd Jenkins's giant steps in the study of the Cyfnerth texts.

THE MANUSCRIPT

National Library of Wales Peniarth MS 259B

Previously Hengwrt 6ii, 'Pomffred' is the nickname of manuscript Peniarth 259B in the National Library of Wales.⁴⁹ The nickname 'Ponf.' is written by William Maurice on one of the flyleaves of the manuscript and it was his habit to name the Welsh law manuscripts to distinguish them from each other;⁵⁰ he chose Pomffred, the Welsh form of the placename Pontefract or Pomfret, because of the note in the manuscript stating that it was at one stage owned by the constable of Pontefract castle.⁵¹ It is also known as *Z*, which was Aneurin Owen's siglum for

⁴⁶ D. Jenkins and M.E. Owen (eds.), *The Welsh Law of Women* (Cardiff, 1980), 132.

⁴⁷ T.M. Charles-Edwards, *The Welsh Laws* (Cardiff, 1989), 46–48.

⁴⁸ *Welsh Medieval Law*, ed. A.W. Wade-Evans (Oxford, 1909); Charles-Edwards, *The Welsh Laws*, 46–47.

⁴⁹ Peniarth 259A is a different manuscript, although the two were bound together at one stage, see below p. 20.

⁵⁰ William Maurice created a compilation of Welsh law and classified the texts, giving each manuscript a sigla; D. Jenkins, 'Deddfgrawn William Maurice', *National Library of Wales Journal* 2 (1941), 33–36. The sigla for the Bleg manuscripts are listed in *Coleg yr Iesu LVII*, xiv–xv.

⁵¹ See p. 15, below.

this particular manuscript in his *Ancient Laws and Institutes of Wales*.⁵² Whilst the manuscript itself dates from the mid-sixteenth century, it is a copy of an earlier exemplar. Z is a paper manuscript in the hand of *yr hen Risiart Langford o Drefalun* ('old Richard Longford of Trefalun'⁵³) and his assistant, and so dates from the second half of the sixteenth century.⁵⁴

Preparation of the Manuscript

Paper, with a standard pot watermark from the mid-sixteenth century. Leaves measure 280 × 200 mm, written space 210 × 135, 29 lines over two columns. Ruling in plummet where visible. ff. i–ix, 1–104. (ff. iv–v and 103–104 from an old binding are fragments of seventeenth century title deeds, from Caernarfonshire and Essex.) Foliated 1–88, 90–98 with ff. 39 and 76 occurring twice; foliated in arabic numbering in ink by William Maurice (seventeenth century). Foliated blank leaves with watermarks inserted in the seventeenth century to indicate a hiatus in the text.

Collation

1–16², 18–27², 17¹ with 1 original and 1 later singleton. Rebound at the National Library of Wales. There are foliation catchwords on every verso with the occasional catchword on recto.

Script and Decoration

Written in dark brown ink by two hands: Richard Longford ff. 1–46^v, 55^v, 70^r, 72^{r–v} and 95^v in anglicana formata, with the reminder in the hand of his amanuensis, a hybrid secretary. Historiated initials by the second hand, including faces and leaves. Calligraphic full page diagram of the court seating on f. 70^r. Slightly enlarged initials throughout. Richard Longford himself was the scribe of ff. 1–46^v, but also contributed short

⁵² Owen, *Ancient Laws*, xxxii.

⁵³ The affectionate nickname *yr hen Risiart Langford o Drefalun* is found in a copy of one of his manuscripts made by John Jones of Gellilyvdy. His home, Trefalun, is in north-east Wales.

⁵⁴ D. Huws, 'Yr Hen Risiart Langfford', in *Beirdd a Thywysogion: Barddoniaeth Llys yng Nghymru, Iwerddon a'r Alban*, ed. M.E. Owen and B.F. Roberts (Aberystwyth, 1996), 301–304, with a study of Z at 308–309.

so' yu y bynchent y gchuar
 y can so' o thicfyr y byn.
 ssent y gchuar y can yu
 y nobbia fairs t'cut byn
 maint y thicfyr Hanner
 drcy llan au chamle e'c
 Of a caif yr abot o bydd
 kybarbydd yu llyth: ara
 moos' cglchyo' ar haumer:
 arall aganf merthion lluyr:
 cglchyo' Sof agen y byfram
 ant y merthion llan ar abot
 chelly pan del drcy uel
 gantledd y gan naddler
 lan fiddant Sof i rrodd
 in y da fdommch yu cude:
 hic in dant ar mid ar
 Gant offren.

H yd ym gan gamet duc
 P. Dyffchian /
 H yd ll ryd: artqesam
 in Seculian gan focht go
 goneddco' arglorydd fch
 g'ist by thicfyr gchada
 Wangoff'ou p'nost onaddint
 ynt tair tofyn by
 Nacs affanth Galanas
 Nacs affanth tan
 Nacs affanth lladrad

Nacs affanth Galanas
 Kyula yd tabacordodiant
 ail yd fyd dyuacs
 t'ry yd yd rroder a chy
 ngor
 yd drcy yd yd drcy
 i'lad
 p'ym drcy tangyn drcy
 ches ches yd ar drcy
 Seit'ge yd drcy drcy
 drcy drcy yd port'or drcy
 au drcy pan faddor
 Nacs drcy yd drcy drcy
 a qob i drcy

Proo' bob in or tair: kyn
 ta y telir yx a drcy
 ncer i gchad a gcheli a
 qoll enaid
 Proo' bob
 Proo' in or tair: c'vaid
 telir: dac uac yvaint a
 llyr hancor i drcy gchad
 a gchad a gcheli a qoll
 enaid

Proo' bob in or tair: drcy
 ches i telir tri nacs yvaint
 a llyr hancor i drcy gchad
 a gchad a gcheli a qoll enaid
 y nch a drcy drcy drcy
 iotq kow amao' rrodded lcs

afaitg

ar drcy yd

p' drcy

Dy. vella
llawr yd

drcy drcy

sections to ff. 55^v, 70^r, 92^r and 95^v, and wrote the note on the manuscript on f. 72^r and 72^v. The second hand is more regular than Richard Longford's own.

The greatest difficulty regarding Longford's hand is with the form of *v*, as there is great variety here, from the definite *v* with an out-curling second strike to the definite *6* with a strong in-curling second strike, and all the varieties in between. For this edition, the form *v* is used for any form which is not a clear *u* or *w*, and in the manuscript *6* is used more often than *w* to represent *u* or *v*, although there are exceptions, e.g. *kyllidws*, #555.

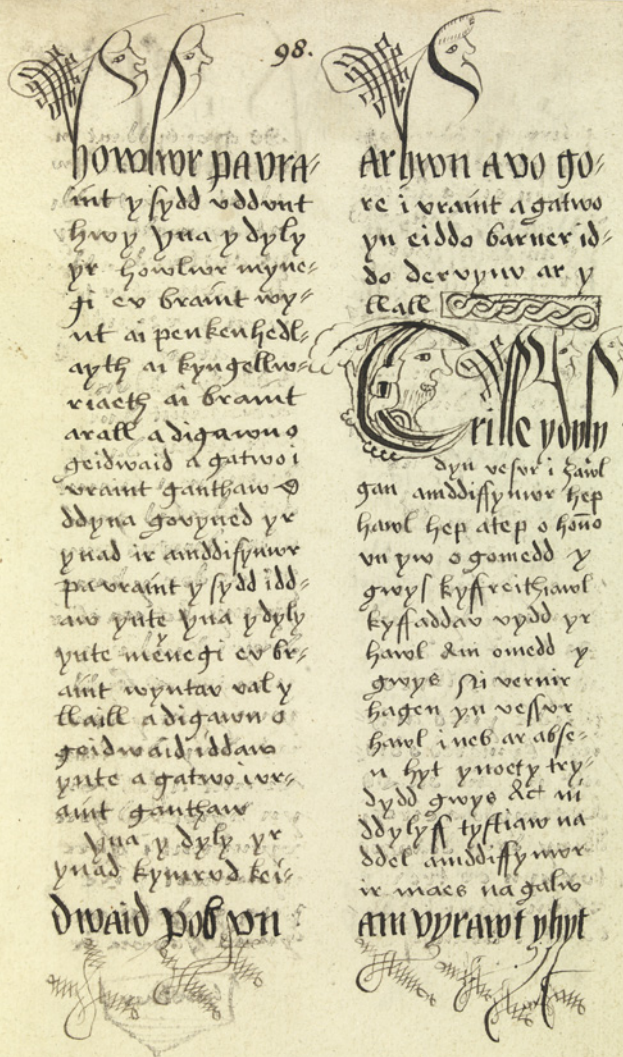
The second hand, Richard Longford's assistant, has a particular quirk which is to add letters superscript: this may be because his original letter is smudged or unclear, or has been omitted, or in some cases he is correcting either himself or the exemplar (but leaving the original form). This happens throughout his section, and all examples are given in the apparatus.

Text

It is likely that we have the orthography of the copyists, although forms like *-au* and *-ai* in the final syllable of a word are found in manuscripts from the fifteenth century (like *K*). There is variety in the way /ð/ is presented: *d* occurs (but is quite rare), *dd*, and the form typed as *δ* is used most commonly at the end of words, but occasionally within a word, #226 *budosseb*; #1927 *aðwyn*; and for /ð-d/ in *medd-dawd*, #1132 *meddawd*. Sometimes *i* is used for *ei*, and a long *j* is used for *i* often as the last *i* in roman numerals, and occasionally as an initial *i*: #146 *jawn*; #980 *jrai*; #1064 *jad*; #1572 *jar*; and in the names #331 *Jesu*; #1212 *Jeuan* and #1622 *Jer* (for Iorwerth). There are examples of *ff* where *ph* is expected e.g. *tri ffryf*, #1141, and once *ph* where *ff* would be expected: *phon*, #499. At the beginning of words, *rr* represents *rh*: #182 *rringill*, #186 *Rracvyr*, #870 *rraff*.

Manuscript *Z* may have arrived at Hengwrt unbound, as there are gaps in the text; there are catchwords before each hiatus, so Longford and his amanuensis copied the text; the exemplar was probably complete, and so was Longford's copy.⁵⁵ The first hiatus occurs after f. 5^v, in the middle of the laws of court, and it appears that the middle leaf is missing from

⁵⁵ Huws, 'Yr Hen Risiart Langfford', 308.



the gathering (the manuscript is gathered in twos). The next hiatus is more complicated: it occurs after 12^v, in the middle of the value of wild and tame, but some of this text has been misplaced during the binding process: some of the relevant section of text to fill this gap is found on ff. 45^r–51^v with a further hiatus after f. 46^v. There are at least two leaves missing from this misplaced section of text, but the disorganisation of the text is not reflected in William Maurice's foliation so the text must have been lost by the seventeenth century. The final hiatus in the manuscript occurs after 55^v, but it is uncertain how much text is missing as f. 63 is a singleton—this could mean that the other half of the leaf is missing, or that there is a great deal more lost text. William Maurice, whose hand is seen throughout and who used Z for his *Deddfgrawn* (his own compilation of medieval Welsh law), was probably responsible for binding the manuscript whilst it was at Hengwrt.⁵⁶ He also added the foliation, although there is no f. 89, and there are two ff. 39, 76 and 92.

History of the Manuscript

The manuscript extant today is a copy of an earlier exemplar, or possibly more than one exemplar. The main evidence of its history is the note on f. 72:

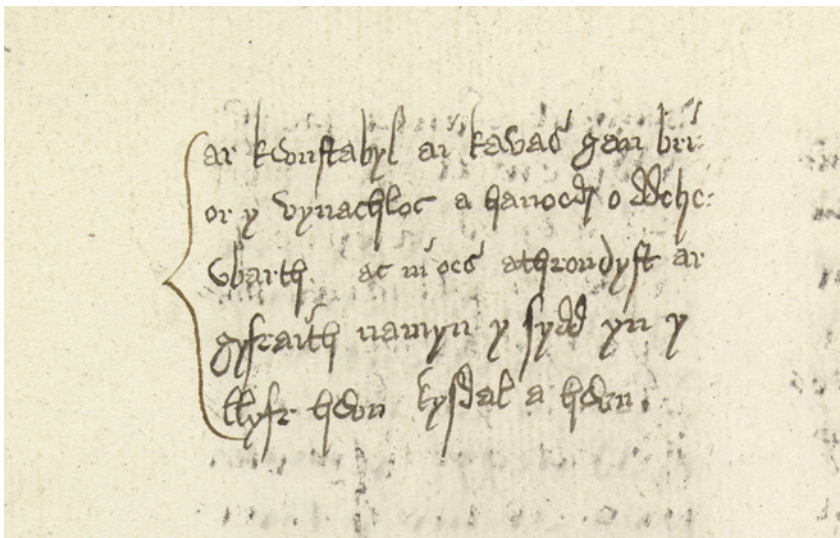
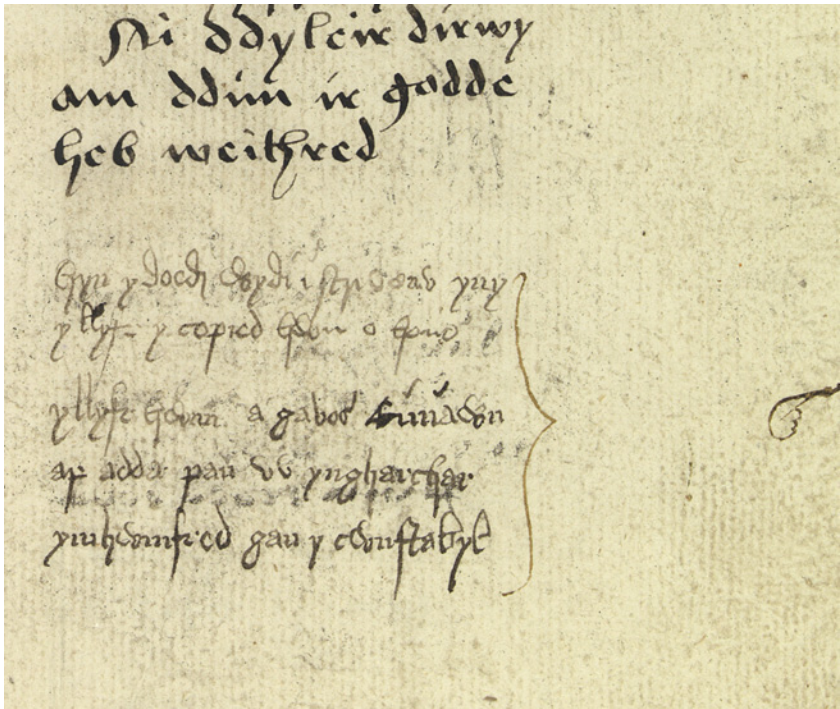
Hyn ydoed wydi i scrivenv yn y llyfr y copied hwn o hono. Y llyfr hwnn a gawas Einiawn ap Adda pan vv yngharchar ymhwmfred gan y cwnstabyll, a'r kwnstabyll a'i kavas gan brior y vynachloc a hanoed o Ddehe6barth. Ac ni oes athrondysc ar gyfraith namyn y sydd yn y llyfr hwn kysdal a hwn.

This was written in the book from which this was copied. This book Einion ap Adda got from the constable when he was in prison in Pontefract, and the constable got it from the prior of the monastery who came from South Wales. And there is no learning in law as good as that which is in this book.

The prisoner at Pontefract, Einion ab Adda, cannot be traced, but some suggestions can be made about when he was at Pontefract. Daniel Huws suggests that he may have been a man from one of Lancaster's Welsh lands around 1322 when Thomas, Earl of Lancaster was executed at his own castle in Pontefract.⁵⁷ Huws also suggests that Einion ab Adda might be Einion ab Adda ab yr Ynad Du o Lŷn, who was the grandfather of the wife of Iolo Goch (fl. 1350–1398) which would place Einion ab Adda in the

⁵⁶ Huws, 'Yr Hen Risiart Langfford', 308.

⁵⁷ Huws, 'Yr Hen Risiart Langfford', 321 n. 38.



thirteenth century.⁵⁸ It is unlikely that the exemplar of Z is that early—there are few pointers in the text to a particularly early exemplar, and there are no Cyfnerth law manuscripts which date from the thirteenth century.⁵⁹ There is nothing to suggest that the exemplar of Z would have been earlier than any of the other extant Cyfnerth manuscripts, and each of the Cyfnerth manuscripts is dated to the first half of the fourteenth century; X, which is closely related to Z, may be a bit later in the fourteenth century.⁶⁰ It is likely that the exemplar of Z dated from the mid-fourteenth century, as do several of the other extant manuscripts which used the same or similar exemplars as Z. In that case, it is likely that the exemplar of Z did not go from north-east Wales (internal evidence suggest that it was compiled in north-east Wales) to Pontefract until the late fourteenth century or the fifteenth century. At the beginning of the fifteenth century the Glyn Dŵr Rebellion meant that the Welsh were viewed with some suspicion; it would not be surprising for a Welshman to be in prison in England in the fifteenth century.

The Welsh prior from the Deheubarth who gave Einion ab Adda the manuscript is similarly untraceable, although there is one possibility—one of the Priors of St John the Evangelist at Pontefract in the fifteenth century was Richard Haigh, seemingly also known as Richard Denyas or Devyas.⁶¹ If the form of his name is Devyas, it may be that this stands for D'Evyas, a man from Ewyas, a lordship in south Wales; his time of office (1413–1438) would fit. The constable of the castle at that time was Robert Waterton; he had several high-profile prisoners at Pontefract, but Einion ab Adda is not named in the accounts relating to the prisoners.⁶² The prior may have been from the Deheubarth, but the manuscript in his possession may not have been. Another unanswered question is why the prior wanted to give the manuscript to Einion ab Adda—was Einion a well-known scholar? How did the prior know he was in prison in Pontefract, or was Einion a long-term prisoner? Why did the prior give

⁵⁸ Owen, 'The Laws of Court from Cyfnerth' in *The Welsh King and his Court*, 427 n. 16, where it is stated that Dafydd Jenkins does not believe that the exemplar of Z is likely to be as early as 1400, so this is unlikely to be the same Einion ab Adda.

⁵⁹ Iorwerth C, A and Colan, and Latin A, Latin B and Latin C are dated to the mid-thirteenth century. D. Huws, *Medieval Welsh Manuscripts* (Cardiff, 2000), 58.

⁶⁰ Huws, *Medieval Welsh Manuscripts*, 59.

⁶¹ Huws, 'Yr Hen Risiart Langfford', 321 n. 38. On Richard Devyas, see David M. Smith, *The Heads of Religious Houses England and Wales Vol III, 1377–1540* (Cambridge, 2008), 252.

⁶² PRO E 101/49/17.

it to the constable to pass on? We can guess that Einion ab Adda was a relatively important person—keeping people in prison was expensive—and he may have been well-known; the Prior may have known he was in prison, as there seems to be no reason for the Prior to give a Welsh manuscript to the constable of the castle. One possibility is that the Prior had obtained the manuscript from north-east Wales. The manuscript returned to the same area—it was in north-east Wales by the middle of the sixteenth century as Salesbury and Longford used it and both were from that area—could it be possible that Einion ab Adda was also from the same area, and eventually returned there after a period of imprisonment at Pontefract?

It is also uncertain what exactly was changing hands in Pontefract: it could be one of the many exemplars for Z, or (more likely) the copy of the manuscript which then went to Richard Longford. The note is added in Richard Longford's hand on f. 72, but has been added into a blank space of six lines at the end of the second column, and it may not be in its original position in the manuscript. Could this be an accompanying letter or note which went with part of the manuscript? Worse still, could it belong to any other manuscript? The reference to the legal material in the note suggests that it belongs with Z, but it is a general description of a law book, not necessarily all of Z as it is today, and there is nothing definite to prove that the note refers to Z rather than some other book. One possibility, given the location of the note, is that the final part of Longford's copy (ff. 73^r–98^v) was not copied from the Pontefract exemplar. The note is written over two pages—it begins at the end of a blank section at the end of the second column of f. 72^r and is continued on the verso, which was left entirely blank save for the catchword. The text on f. 73^r is a new section, *cynghawsedd* (pleading), also found in other sources from north-east Wales.⁶³ Perhaps this large gap of a page and a half had been left by Richard Longford's amanuensis because he was changing exemplar, and that the note was added by Richard Longford at the end of the copy of the Pontefract exemplar. (The beginning or end of a text is an obvious and sensible place to add a note on the origin or history of that text.) Substantial gaps deliberately left in this manuscript are few. Richard Longford left a gap of ten lines at the end of the first column on f. 31^r, which marks the end of the list of equipment and the return to the prose law text; his other gap is on f. 10^v, again at the end of a section (on

⁶³ See pp. 39–41 below.

the nine credible witnesses), but this section of text and the following is widely spaced out for impact. The amanuensis left the left hand column (except for three lines) blank on f. 57^v, but this has been done for a reason, as it marks the end of Llyfr Cynog; this may also be a change of exemplar. His other blank space is the second column on f. 84^v, before a text of triads on the justice, which is from a Blegywryd exemplar; again, this could be marking a new exemplar. It may be that the Pontefract exemplar was only the Cyfnerth text, or perhaps an extended Cyfnerth text, rather than the entire manuscript as copied by Longford and his amanuensis.

It is also not known how the manuscript went from Pontefract back to Wales, although we can assume it travelled to north-east Wales as that was where Longford and also William Salesbury were working. Assuming William Salesbury had the manuscript first, how did he acquire it? William Salesbury may have been responsible for the notes written in the margins on the exemplar for Z: he did this on other Welsh manuscripts, perhaps as index words or noted with the aim of using the vocabulary for his work on the New Testament.⁶⁴ He did use the exemplar of Z as his source for *Ban wedy i dynny*, a Protestant propaganda pamphlet in favour of clerical marriage, using select parts of medieval Welsh law to strengthen the argument.⁶⁵ These notes cease after f. 46^v where Richard Longford's assistant takes over, and the assistant may have decided not to copy the marginal notes.

Richard Longford may not have owned Z (there are no marks of ownership on the manuscript), although he did own and have access to several medieval Welsh manuscripts. The exemplar was probably lost after he had made his transcript, and whilst we know that Longford's copy went to Hengwrt, there is no evidence that the exemplar was there as well. Longford and his amanuensis may have been copying the *mise-en-page* of the exemplar—there are two columns to a page, which may have been the same in the exemplar; it is likely that the paragraphs and organization of the text was copied; and there is a possibility that the catchwords and amount of text on each page also followed the exemplar.⁶⁶

⁶⁴ D. Ifans, *William Salesbury and the Welsh Laws* (Pamffledi Cyfraith Hywel, Aberystwyth, 1980), 3.

⁶⁵ C. James, 'Ban wedy i dynny: Medieval Welsh Law and Early Protestant Propaganda', *Cambrian Medieval Celtic Studies* 27 (1994), 61–86; Ifans, *William Salesbury and the Welsh Laws*, 3–4.

⁶⁶ Huws, 'Yr Hen Risiart Langfford', 309.

Longford's copy of *Z* may then have gone to Hengwrt through John Jones, Gellilyfdy, like some of Longford's other manuscripts.⁶⁷ It was bound together with Peniarth 259A (law manuscript *P*) when it was at Hengwrt, although there is no connection between the two manuscripts other than that they are both law manuscripts.⁶⁸ J. Gwenogvryn Evans states that the two manuscripts were bound together, but Aneurin Owen does not; it is likely that they were separated at the National Library of Wales, who were responsible for the current binding.⁶⁹

Variant readings for *Z* were given in *Ancient Laws*, but in an incomplete form in GC I; neither *Z* nor *Y* were used after the end of GC I, as *Y* was correctly seen to be following the Dimetian Code, and *Z* was said to be 'carelessly transcribed' and with 'many chasms', although Owen noted that he would use both manuscripts if there were important variations or new matter within them.⁷⁰ There are unexplained gaps in *AL*, e.g. between GC II.xl.9 and 10. *Z* was also used for variants in *AL* II IX, up to xxxvii.4 where note 9 states (correctly) that the remainder of the manuscript was lost; the order of the text is different in *Z* to that in the base manuscript, but the content is very close.⁷¹

Aneurin Owen introduces a further problem with *Z*: he states that the transcript was 'apparently made in the year 1480, from a date occurring incidentally in the matter'.⁷² This date is a complete mystery and it is not in the text which survives today. He states that it is the only manuscript written on paper—this is true—and he also says that the manuscript, in the Hengwrt collection, is styled Pomf. William Maurice wrote Ponf. on the title page, and Owen's variants from *Z* for Book IX shows the hiatus and the order of the text in the extant manuscript, so Owen was probably looking at Longford's copy rather than the Pontefract exemplar or some other copy. The date is far too early for Longford; in fact, the exemplar may well have been travelling from Pontefract around that time, which makes it very tantalising. Unfortunately, the origin of this date is a complete mystery.

⁶⁷ Huws, 'Yr Hen Risiart Langfford', 305, 311.

⁶⁸ J. Gwenogvryn Evans, *Report on Manuscripts in the Welsh Language* (London, 1899), Vol I, 1074–1075.

⁶⁹ Owen, *Ancient Laws*, xxxii.

⁷⁰ Owen, *Ancient Laws*, GC II.i. n. 11, 686–687.

⁷¹ See the notes on the tail of *Z*, below, pp. 39–41.

⁷² Owen, *Ancient Laws*, xxxii.

SIGNIFICANCE OF THE MANUSCRIPT

Although it is the only law manuscript written on paper, can be dated to the sixteenth century, and contains a text which is corrupt in several places in the tail as well as having gaps, this manuscript is important and significant.

The Cyfnerth text in *Z* may be the closest relation of manuscript *X*, and as mentioned, it appears that these manuscripts have, at least in part, a version of the Cyfnerth text which is closer to the original Cyfnerth text or at least an early stage in its development.⁷³ That in itself is important.

As stated, the text also has a tail of additional material. Whilst it is not possible to determine for certain whether the tail was added to the exemplar for the Cyfnerth text or whether it was added later by Richard Longford, at least part of the tail, if not most of it, may be derived from the Pontefract exemplar. The fact that there is a tail of additional material at all is interesting—the material had been deemed important enough to be copied, but it tells us a bit about the working method of the Welsh law redactors—there was no attempt (in *Z* at least, but this is true of other manuscripts) to rewrite the basic Cyfnerth text, but the additional material was appended to the Cyfnerth text; and in some cases, there is a contradiction between the material in the Cyfnerth section of the manuscript and some of the material contained in the tail. The tail also sheds some light on the sources (probably written) available to a copier or redactor working in north-east Wales in the fourteenth century. The nature of the material in the tail may be significant. The *cynghawsedd* (model pleading) can be seen as a stand-alone text, and it may represent post-1282 developments in *cynghawsedd* (pleading).⁷⁴ Much of the other material in the tail of *Z* also appears to be post-1282, and there are elements which point to influence from England: the possible reference to duelling, the references to losing a limb as a punishment for theft, and castrating a man for rape are not found in Welsh law. This suggests greater English influence in Wales after the

⁷³ See the discussion on pp. 7–8 for further detail on this point. A fuller discussion on the relationship between the Cyfnerth manuscripts and the development of the Welsh laws is intended in future.

⁷⁴ Elias, 'Golygiad ac astudiaeth', 41. On *cynghawsedd* see also Charles-Edwards, 'Counting and Pleading'; Stacey, 'Learning to Plead'.

conquest of 1282, or perhaps a Marcher origin for some of the texts in *Z* if not for the manuscript itself. Finally, the prologue included in the tail of *Z* was used by Salesbury as propaganda, but was also originally composed as pro-Welsh law propaganda; this is surely another section which post-dates the conquest of Wales in 1282.

The tail of *Z* is also evidence for the type of material and subject matter which interested the compiler. His manuscript was a complete Welsh law text, but the tail is additional material, and whilst it is varied and miscellaneous, the material included (and also what is omitted) may tell us a little about the preoccupation of the compiler. Several of the sections in the tail have a religious flavour: the Seven Bishop-Houses of Dyfed, which is followed by the section on the special rights of the Provosts, including statement that the land of the Bishop of St David's is exempt from secular law; the version of the Prologue in the tail emphasizes the role of the clergy in creating the laws, and the importance of Rome. The main subject which occurs in the tail of *Z*, however, is land law. The material tends to focus on people's rights to land, and subjects relating to that land—unlawful ploughing, fishing, setting boundaries, even the measurements of the land. Linked to this are the sections on renders to the king and to the lord—the eight packhorses section lists the special entitlements of the king. This all points to practical matters—who is to do what, and who is entitled to what. The sections of the tail which could be said to be on criminal law are also practical in nature: there are short sections listing the punishments for theft and certain acts such as homicide and rape; there is no detail, and this is not linked to the lengthy *galanas* system found in the Welsh lawtexts, but is almost a handy list of what is paid and when. Presentation (a way of claiming that someone has done something unlawful) and accusation are also found—how to accuse someone or link them to a particular offence; and there are also lists of oaths and the number of men needed for denying different things; these are again practical and useful sections. Also linked to this practical theme are the sections on the duties of the local administrative officials, the *maer* and the *cynghellor*, and also the *rhingyll*; these men had a role in enforcing the law, ensuring that the procedure was followed, and collecting the food renders. Finally, the model pleading may have been created for would-be lawyers to learn how to present cases in a court; some of the examples in *Z* are extremely detailed, and there is even a diagram of the seating plan of the court. The lawtexts themselves are, on the whole, silent on this useful topic, perhaps because the lawyers using the texts would have the information already and did not need

to have it written down. Omissions—or rather, what is not found in the tail of *Z* includes material on the laws of court, larger sections on the laws of women (there are offences against women, mainly rape), the long sections on animals, and the lengthy suretyship tractate material. Could this be because there was little change since the time of the law of Hywel in how a contract would be conducted, or perhaps making a contract was a straightforward matter and rarely made its way to the lawcourts? The absence of the law of women with the exception of offences against women is interesting, but perhaps this is because the law of women may have been superseded by canon law rules, at least in the March of Wales if not in the Principality itself; the law of women was certainly heavily criticized.

The type of material found in the tail of *Z* (and the material which is not found) may tell us a bit about the sociopolitical context of the manuscript. It was probably written in north-east Wales, and may have been in a Marcher lordship; it was certainly written by someone who had access to several legal texts, and he may have been working in a legal environment or mixing with other men with similar interests. Whilst the *Cyfnerth* text is a traditional Welsh lawtext, and predates the conquest of Wales, this is not the case with the material in the tail, and much of it has a post-1282 flavour. The main *Cyfnerth* text in *Z* shows that the law of Hywel was the main focus, and the text is firmly grounded in Welsh law because of it; but the tail of *Z* suggests that the redactor had an interest in day-to-day, practical legal matters. These include how cases should be conducted; the renders due to the lord; how to make a boundary claim; how to accuse a man of a crime and how to deny it; and perhaps even how to argue a case in court. The material tends to focus on land law and criminal law, perhaps because these would be the bread-and-butter work of the courts, or the more common legal disputes. It may well be the case that the redactor of *Z* was a justice, perhaps in a Marcher lordship in north-east Wales, who had an interest in the law of Hywel, but also needed to know the practical details of procedure and certain legal situations.

THE TAIL OF *Z*

Several law manuscripts have so-called ‘tails’ of additional material appended to the main text of the redaction. This is a phenomenon most commonly, but not exclusively, found in Bleg manuscripts, where there

is a core text to which additional material is added.⁷⁵ Most Welsh law manuscripts will have some additional material, but in some cases the tail is longer than the main collection.⁷⁶ This material can be entire tractates from other redactions, fragments from other manuscripts, or legal material taken from oral tradition.⁷⁷ There are also 'set' sections, which could be seen as additional tractates, which often occur as part of a tail of a manuscript: these include *Llyfr Damweiniau* (the Book of Eventualities), and *Llyfr Cyngawsedd* (The Book of Pleading). It is often hard to determine where the main text of the manuscript ends and where the tail begins; in Iorwerth, there is a clear line at the end of the Test Book, but this is not the case with the Bleg or Cyfn manuscripts.⁷⁸

Dafydd Jenkins states that the main problem with the Cyfnerth manuscripts is deciding where the Cyfnerth text ends and where the tail begins; each of the manuscripts with the exception of *V* (which is incomplete) has additional material added at the end.⁷⁹ *U* in particular has a clear line between the main text and the tail, as there is a note in the manuscript saying *o hyn allan or damweineu* ('from now on eventualities'); the previous section in *U* corresponds to the end of #1083 in *Z*, but this division can not be applied to *Z* as #1083 is a triad in the triad collection, and is followed by more triads. In his *Conspectus*, Jenkins also gives two tables for the tails in *Mk* and *Z*, and according to that table the tail of *Z* begins at #1276,⁸⁰ but this is in the middle of a section, and although several sections from now on are not found in other Cyfn manuscripts (and are therefore not part of the Cyfnerth core), there are recognisable Cyfnerth sections later on, e.g. #1364–1463. It seems that Jenkins started listing the tail of *Z* at #1276, for correspondences with the Gwentian Code and other Cyfnerth manuscripts do not occur consistently from this point on, but the division is not as clear cut in the manuscript. Reading the text and looking at correspondence, #1256 would be a stronger possibility for the beginning of the tail; up to then, the text is largely found in the Cyfnerth manuscripts, but #1256 begins a section of miscellanea and Bleg material, which is suggestive of the type of material found in a manuscript tail. Although,

⁷⁵ Owen, 'Laws of Court from Cyfnerth' in *The Welsh King and his Court*, 427.

⁷⁶ Jenkins, 'Excursus', in *The Welsh King and his Court*, 13.

⁷⁷ Jenkins, 'Excursus', 13.

⁷⁸ Jenkins, 'Excursus', 13.

⁷⁹ Jenkins, *Conspectus*, ix.

⁸⁰ Jenkins, *Conspectus*, 53–54.

as mentioned, some Cyfnerth sections appear later on, section #1256 could be named tentatively as the beginning of the tail.

As with all manuscript tails, at first sight the tail of Z appears to be a mishmash, but it is organised in its own way, although several sections are miscellaneous, misplaced or interrupted, particularly towards the beginning of the tail. More than two-thirds of the tail of Z can be found in other manuscripts as well. The second part of the tail is a copy of additional material in the form of *cynghawsedd* (pleading), also found in other manuscripts.

Table 1: Overview of the tail of Z

Section	No.	Foliation
Miscellanea on accusation, children, <i>maer</i> and <i>cynghellor</i> , land law; Book of Cynog explicit	1256	39 ^{va} .25–39 ^{vb} .14
Rearing a child	1258	39 ^{vb} .14–40 ^{ra} .13
Boundaries and land law	1260	40 ^{ra} .14–40 ^{rb} .5
Miscellaneous <i>maer</i> and <i>cynghellor</i>	1297	41 ^{vb} .10–42 ^{ra} .8
Fishing & explicit	1303	41 ^{ra} .9–17
Seven bishop-houses	1305	42 ^{ra} .18–42 ^{rb} .8
Division of <i>galanas</i>	1310	42 ^{rb} .8–15
Value of blood; provosts and <i>galanas</i>	1312	42 ^{rb} .15–18
Women and violence	1329	42 ^{vb} .23–43 ^{ra} .22
Miscellaneous <i>damweiniau</i> (eventualities) and triads	1335	43 ^{ra} .23–24
Eight packhorses, Cyfnerth sections	1356	45 ^{ra} .1–5
Cyfnerth sections including land law and animal values	1444	49 ^{ra} .9–49 ^{va} .23
Seven women whose sons are not entitled to land	1518	52 ^{ra} .9–52 ^{rb} .21
Offences against the lord	1526	52 ^{rb} .22–52 ^{va} .6
Killing animals, selling an animal for castration	1528	52 ^{va} .7–16
Number of oaths needed for denial	1531	52 ^{va} .26–52 ^{vb} .21
Triads	1559	53 ^{vb} .19–54 ^{rb} .27
Animals, values, <i>sarhaed</i>	1570	54 ^{va} .1–6
Triad, various <i>damweiniau</i> (eventualities) and miscellanea	1582	55 ^{ra} .3–13
Llyfr Cynog sections	1591	55 ^{rb} .24–57 ^{va} .3
Prologue with Rome story	1612	57 ^{vb} .1–58 ^{rb} .23
Dating of the world	1619	58 ^{rb} .24–58 ^{va} .21
Fifteen thieves	1625	58 ^{va} .22–58 ^{vb} .27
<i>Cynghawsedd</i> (pleading) in sections	1629	61 ^{ra} .1–64 ^{ra} .26
Triad	2285	98 ^{rb} .6–98 ^{vb} .3

It appears that the tail of Z is organised—loosely, with missing pages—into clusters of additional material, often on the same or a similar subject. For example, #1305–1328 has several sections from different sources on special rights of bishops and the provosts in Dyfed; this is followed by #1329–1342 which is a mixture but the unifying theme is the law of women. The material in the tail includes several Cyfnerth main-text sections, material from Llyfr Cynog, miscellaneous *damweiniau* (eventualities) material, *cynghawsedd* (pleading) sections, and sections from other sources.

The material in the tail of Z shows some evidence of being later in date, and there is also evidence of external influence—for example, losing a limb as a punishment for theft (#1882); castration as a punishment for rape (#1227); and the possible reference to duelling (#1293) all suggests English legal influence. Furthermore, the material is quite corrupt in many places. Whilst the Cyfnerth text in Z is a relatively reliable text, the material in the tail can be disorganised (#1552–1554, where a sentence cuts across the sense, is not complete, and the subject matter then changes; #1197); can have missing elements (#1197, #1276); may have strange readings (#1267, #1280); and shows poor copying work in several places. Despite this, it still has value as the only witness to this material in many cases.

Llyfr Cynog—First Portion

There are two explicits in the tail of Z, both naming Llyfr Cynog. It is, however, unclear whether the material preceding either of the explicits is actually from that book—indeed, reconstructing Llyfr Cynog is difficult if not impossible. The first explicit occurs on f. 42^{ra}, #1304: ‘Llyma dervyn Llyfr Praw a Llyfr Kynawc’. If we accept that the tail of Z begins at #1256, f. 39^{vb}, there are almost fifty sentences before this explicit, and the text takes up around four and a half pages of the manuscript. The sections begin with a discussion on the law of accusation, *kyfreith lyw* (‘the law of presentation’, similar to an accusation or charge), which is Bleg material, and is followed by more Bleg material on rearing a child. #1260 onwards is on land law, and is quite similar to Iorwerth material, although there does not appear to be an exact match in *Llyfr Iorwerth*. Some of the sections also occur in the Llyfr Cynog quire of manuscript G, Peniarth 35, but the correspondence is not exact.⁸¹ #1291 begins with

⁸¹ On manuscript G, I would like to thank Thomas Charles-Edwards for kindly letting

a short section on rearing a son and his rights to land, also found in *G* in the *Llyfr Cynog* quire, and it also includes the first sentence from *G*'s section on bloodland. #1297 onwards is a discussion on the *maer* and the *cynghellor* (the local officials) and their rights; this is not found in any other source. The link between parts of the tail of *Z* and manuscript *G* seems to be confined to *Llyfr Cynog*, but the nature of *Llyfr Cynog* is problematic.⁸² #1303 is a sentence on unlawful fishing, and is followed by the colophon.

The Test Book

The first explicit in *Z* is interesting but somewhat misleading. There is crucial evidence on the page itself. The explicit occurs around halfway down the first column of f. 42^r, and is in fact split over two lines:

Llyma dervyn Llyfr Praw
A Llyfr Cynog

(This is the end of the Test Book
And the Book of Cynog)

There is an additional note in a later hand (possibly that of William Maurice) at the top of 42^r, 'Terfyn ll. Praw infra (End of Test Book infra)'; there is a mark at the end of the preceding section of text (on fishing), and in the margin, at the end of the section on fishing, there is another note in a different hand saying 'Terfyn ll. Praw (End of Test Book)'. Notes in later hands are often disregarded, but may be useful; in this case, the annotator seems to think that the section running up to the explicit is from the Test Book, *Llyfr Prawf*. It appears that the explicit is marking the end of the Test Book, but, on a different line, the *beginning* of *Llyfr Cynog*. The conjunction *a*, 'and', may be more demonstrative rather than pairing the two items together: 'and now', with the section following from *Llyfr Cynog*.

The Test Book is the third part of *Llyfr Iorwerth* (the other two being the laws of court and the laws of country), and contains the Three Columns of Law and the value of wild and tame.⁸³ It is traditionally taken to represent, at least in part, a rearrangement of material by a *Iorwerth* redactor, perhaps *Iorwerth ap Madog* himself, and it was seen to

me see a copy of his unpublished article 'NLW Peniarth MS 35 (*G*) and the Textual Tradition of *Llyfr Iorwerth*', which discusses the make-up and quiring of *G* as well as the content.

⁸² For further discussion, see below pp. 30–32.

⁸³ Wiliam, *Llyfr Iorwerth*, 104.1.

contain the material which every judge needed to know.⁸⁴ It is, however, unexpected to find the Test Book or anything claiming to be a Test Book in a Cyfnerth manuscript as it is always linked to the Iorwerth redaction. Dafydd Jenkins suggests that the Test Book may have existed as a separate text, and the longer prologue from *C* gives several sources for the Test Book: these include books from Gwynedd, Powys and Deheubarth, and also the Old Book of the White House.⁸⁵ This section in *Z* is not a copy or closely related to the Test Book as found in any extant Iorwerth manuscripts, but there is one interesting link to Ior: in *Z* the list of houses and equipment found in the Cyfnerth core section of the manuscript starts off with a Cyfnerth text, but the list is much longer than that found in any other Cyfnerth manuscript, and the second part follows the Iorwerth list very closely.⁸⁶ The compiler of *Z* had access to, and copied, the list of houses and equipment from a Iorwerth text.

The part preceding the explicit marking the end of the Test Book in *Z* does not include the Three Columns of Law or the value of wild and tame, so is not a copy of the Test Book incorporated into the Iorwerth manuscripts. However, the Test Book in Iorwerth was said to be compiled from other texts: several nameless texts from various parts of Wales, and the Old Book of the White House.⁸⁷ There are, then, two possibilities to consider with this so-called Test Book material in *Z*. *Z* may have had a copy of the Test Book which was then incorporated into the Iorwerth manuscripts as the Test Book. Unfortunately, this does not work as there appears to be no relationship between this material in *Z* and the Iorwerth Test Book. The other option is that this material in *Z* is a copy of the—or one of the—exemplars used to compile the Test Book. The Old Book of the White House is the named source, and it is also named in manuscripts *F* and *H*.

F, Peniarth MS 34, is a manuscript claiming to be a copy of the Test Book, although it also contains a great deal of additional material not found in other sources.⁸⁸ Jenkins names *F* as the first exemplar for the Test Book without the additional material on *galanas*.⁸⁹ However,

⁸⁴ Charles-Edwards, *The Welsh Laws*, 29–31.

⁸⁵ Jenkins, *The Law of Hywel Dda*, 274; 141.

⁸⁶ See the discussion on this section in the notes to this edition.

⁸⁷ Jenkins, *The Law of Hywel Dda*, 141.

⁸⁸ A. Rh. Wiliam, 'Y Deddfgronau Cymraeg', *National Library of Wales Journal* 8 (1953), 97–100.

⁸⁹ D. Jenkins, 'Llawysgrif Goll Llanforda o Gyfreithiau Hywel Dda', *Bulletin of the Board of Celtic Studies* 14 (1951), 95.

Charles-Edwards has recently demonstrated that the version in *F* is a different version with omissions, rather than an early, shorter form of the Test Book.⁹⁰ The Test Book in *F* is not the material found preceding the explicit in *Z*, so *Z* is not another representation of *F*'s version of the Test Book.

H, Peniarth 164, is a manuscript from the second half of the fourteenth century, written in anglicana, and containing almost five hundred triads as well as other sections of law; it does not contain a complete text of any particular redaction.⁹¹ *H* and *Z* share several sections: there are triads which are unique to *H* and *Z*, and some of the *cynghawsedd* (pleading) in the final part of *Z*'s tail is also found in *H*.⁹² In this possible Test Book section in *Z*, some of the passages also occur in *H*, but they are short sections and not consecutive; neither manuscript is a copy of part of the other, and if either manuscript was using the same exemplar as the other, neither copied it in its entirety.

What, then, do we make of this so-called Test Book in *Z*? It is not the Iorwerth Test Book, and it is not the version of the Test Book in *F*. Neither is it a copy of a part of manuscript *H*, but it does appear that the compilers of *H* and of *Z* had access to similar material: this is also attested elsewhere in *Z*.⁹³ It seems that the Test Book was, at an early stage, a text or a number of texts which were circulating separate to the Iorwerth texts, and which were reorganised—some parts by Iorwerth ap Madog himself—and became the third section of the Iorwerth texts. *F* opens with a Test Book, taken from the Old Book of the White House, and has an early version of the material on the Three Columns. If the Old Book of the White House contained material on the Three Columns, then the compiler of *Z* may not have been using the Old Book of the White House, but another exemplar. It may be that not all of the material preceding the explicit in *Z* is from the same source; the largest chunk is material on land law, but there are other unrelated sections. Some of this material may have come from an exemplar which was circulating in north Wales, and which was used by both the compiler of *Z* and the compiler of

⁹⁰ T.M. Charles-Edwards, 'The *Galanas* Tractate in Iorwerth: Texts and Legal Development', in *Tair Colofn Cyfraith*, 97–103.

⁹¹ Elias, 'Golygiad ac astudiaeth'; S.E. Roberts, 'Law texts and their sources in medieval Wales: the case of *H* and tails of other legal manuscripts', *Welsh History Review* 24 (2008), 41–43.

⁹² Roberts, 'Law texts and their sources', 53, 55–57.

⁹³ Roberts, 'Law texts and their sources', 53, 55–57; Elias, 'Golygiad ac astudiaeth', 51–53.

H, but due to the nature of *Z*, and the piecemeal correspondence with *H*, it is not possible to accurately reconstruct this exemplar to show sections of a Test Book.

Llyfr Cynog—Second Portion

The section immediately after the Test Book in *Z* is labelled as being from *Llyfr Cynog*, and is followed by the Seven Bishop-Houses of Dyfed.⁹⁴ Aled Rhys Wiliam notes that there is a reference to *Llyfr Cynog* in *G*, and it is then followed by the Seven Bishop-Houses, but it is labelled as a separate section of law by a named author (Justicius).⁹⁵ The Seven Bishop-Houses of Dyfed is a short text found in *Blegywryd*, *Cyfnernth* and the Latin manuscripts, and it is likely to be an old section of law.⁹⁶ The Seven Bishop-Houses in *Z* is a different version, shared with manuscript *Ŵ*, *Peniarth* 36C: both manuscripts have the same error: *Kaledawc* for *Teulydawc*.⁹⁷ The version in *G* is also looks like a later version of the Seven Bishop-Houses text and the *Z* and *Ŵ* version could be derived from the one in *G*.⁹⁸ The most crucial point is that in *Ŵ*, the note is actually a clear incipit, *Llyma dechreu Llyfyr Kynawc* ('Here begins the Book of Cynog'), p. 65.⁹⁹ Some of the material which follows the Seven Bishop-Houses in *Z* is also found in *Ŵ*: #1310–1313 is on p. 66 in *Ŵ*, but #1314–1318 in *Z* is from a different source. #1320–1324 in *Z* is on land measurements and p. 67 in *Ŵ* is also on land measurements, but although the texts are similar they do not appear to be versions of the same text. Then #1326–1328 may be from the same source as the Provost material at #1314, but the following text, #1329–1333 is on the law of women and rape;

⁹⁴ A. Rh. Wiliam, *Llyfr Cynog* (Aberystwyth, 1990), ix–x; see also T.M. Charles-Edwards, 'The Seven Bishop-Houses of Dyfed', *Bulletin of the Board of Celtic Studies* 24 (1971), 247–262 and the discussion below.

⁹⁵ Wiliam, *Llyfr Cynog*, viii–ix. On manuscript *G*, in 'NLW Peniarth MS 35 (*G*)', Charles-Edwards states that *G* is said to contain parts of *Llyfr Cynog*, and parts of *G* correspond to this section in *Z*.

⁹⁶ Charles-Edwards, 'The Seven Bishop-Houses of Dyfed', 247–249, 252–254, 262.

⁹⁷ Wiliam, *Llyfr Cynog*, ix. In fact, there may be seven bishop-houses in *Ŵ* rather than six as stated by Wiliam, as part of a word is found in the list; this may be a form of the missing *Llan Geneu*, but it appears that the exemplar for the text of *Ŵ* was incomplete or damaged. This also shows that *Z* was not copying directly from *Ŵ*.

⁹⁸ The version in *G* gives all seven of the bishop-houses, but for *Teulydawc*, the form *euledawc* is found—could something similar to this or derived from this (in an exemplar) be the origin for *Kyledawc* in *Ŵ* or *Kaledawc* in *Z*?

⁹⁹ Wiliam, *Llyfr Cynog*, ix.

material on the same subject is found on pp. 71–72 in *Ŵ*, including a note on castrating a rapist who cannot pay the compensation, and a similar note is also found in *Z*. As with the land measurements, the material on women and rape is similar but not close enough to suggest that *Z* and *Ŵ* had the same exemplar, unless one of the redactors was adapting his material; if this was the case, the Seven Bishop-Houses and the material which follows immediately was not adapted. In the case of the sections on rape, *Z* may well have a censored text as censorship of sexually explicit material is found elsewhere in *Z*.¹⁰⁰ The remaining (final) pages of *Ŵ* do not bear similarity to anything found in *Z*, but the fact that both *Z* and *Ŵ* contain the same *cynghawsedd* (pleading) text, and share a few pages of material claiming to be from *Llyfr Cynog*, suggests that there must have been at least one common exemplar.

The main problem is that the material which follows this *Llyfr Cynog* incipit in *Z* does not appear to be a copy of *Llyfr Cynog*, whatever that book may have been. Following the Seven Bishop-Houses, there is a section on the *galanas* of the Provost of Llangoel Castle (f. 42^{va}), with sections afterwards on manors, attacks against women, and miscellanea up to the end of f. 43. I will return to this section shortly. *Wiliam* then summarises the sections in *Z*: f. 44 is blank, and ff. 45–46 are *Cyfnorth* sections; ff. 47–48 are blank, and ff. 49–50 (in a different hand) is *Cyfnorth* land law; f. 51 is blank, and 52 includes miscellanea, case law (*damweiniau* or eventualities), procedure, triads, and the final section of *Llyfr Cynog*; f. 56 is blank.¹⁰¹ The *Cyfnorth* sections in the tail are not repeats, and this attests to the disorganised nature of the manuscript; they probably belong in the main *Cyfnorth* text. On f. 57 another section from *Llyfr Cynog* appears, parts of which are also found in *G*, and there is a second explicit stating ‘Yma y tervyna Llyfyr Kynawc’. This material can safely be attributed to *Llyfr Cynog*.¹⁰²

There is in *Z* a huge section claiming to be from *Llyfr Cynog*, and it is quite clear that there has been confusion and loss (the blank pages point to missing text, but it is difficult to know how much is missing in this part of the manuscript). *Z* may have seen a copy, or parts of, *Llyfr Cynog*,

¹⁰⁰ See also the triad at #1143, where the word *kont* is not written out in full. Richard Longford was a religious man and may well have been the censor. However, the (earlier) text in *X* is censored further as the triad is omitted, and another triad is edited leaving out sexual detail. Roberts, *Legal Triads*, 270–271.

¹⁰¹ *Wiliam*, *Llyfr Cynog*, x–xi.

¹⁰² *Wiliam*, *Llyfr Cynog*, 56–60.

but the only sections we can ascribe for certain to that book are the Seven Bishop-Houses, and the question-and-answer sections including the triads; there is also, of course, the incipit and explicit. In any attempt to recreate Llyfr Cynog, Z is tantalising evidence but rather unreliable. If we accept that Llyfr Cynog was early additional legal material which originated in south Wales,¹⁰³ then we can say that it was one of the sources for Z, but we cannot state for certain whether the compiler of Z copied all of Llyfr Cynog or only parts, or that Llyfr Cynog had any fixed form in any case.

Latin B and Llyfr Iestyn

The first section after Llyfr Cynog incipit is the section known as the Seven Bishop-Houses of Dyfed. The exemplar for this section of Z is not Llyfr Cynog. Following the Seven Bishop-Houses, the text seems to move to a different exemplar, but one which is also, in part at least, shared by Latin B; there is a large section of text with many interruptions, and several pages of a Cyfnerth text (land law, and animals) interrupts this text.¹⁰⁴ So, #1305–1354 seems to be one section, with parts shared with Latin B, but #1380–1516 are (probably misplaced) sections of the Cyfnerth main text. The text breaks off and f. 51 is a blank page; f. 52 has the end of a sentence (#1517), then a heptad, #1518, and #1526–1590 are sections which possibly belong with the earlier sections, and they are again shared with Latin B. #1591 onwards is the section from Llyfr Cynog already discussed, with the colophon.

The Seven Bishop-Houses section in Z is followed by three additional sections on killing a man: the first is a killing within the jurisdiction of one of those churches, and the second and third appear to be more general. The Seven Bishop-Houses in Z is a version shared with manuscript M, but the Seven Bishop-Houses in M is followed by an incipit, *Llyma dechreu Llyfyr Kynawc* ('Here begins the Book of Cynog').¹⁰⁵ In M, and possibly in Z, the Seven Bishop-Houses was seen as the first item in the

¹⁰³ G.A. Elias, 'Llyfr Cynog of Cyfraith Hywel and St Cynog of Brycheiniog,' *Welsh History Review* 23 (2006), 32, 36–37.

¹⁰⁴ Some parts of the text are also found in Latin E, which is itself derived in part from Latin B. Z has a closer relationship with Latin B, including sections which are also found in Latin B, but are not included in Latin E. The relationship seems to be with Latin B's exemplar in any case.

¹⁰⁵ Wiliam, *Llyfr Cynog*, ix.

Llyfr Cynog. However, after the Seven Bishop-Houses, Z no longer corresponds to the material in M. Instead, in Z there is a section on the *galanas* of the Provost of Llangoel Castle, which is also found in Latin B.¹⁰⁶ Parts of this section on the Provosts is also found in manuscript S, BL Add. 22,356, and other Llyfr Cynog sections in Z are also found in S, mainly triads; it is difficult to say whether S had a copy of Llyfr Cynog or parts of it, but it should be noted that several sections from Z, including the additional prologue and sections from the *cynghawsedd* (pleading) are also found in S. There seems to be some relationship between the tail of Z and manuscript S, but it is not consistent and it is rather unclear how the manuscripts are related.

The section on the Provost and his *galanas* in Latin B is much longer than that found in Z (and the section in Z is interrupted with another sentence—this is the case with most of the material in Z also found in Latin B). In Latin B, there is a heading preceding the section, stating *Hec sunt iudicia constituta in tempore Howeli Boni, dicta ex ore Iustini in ultimis suis temporibus, quando pro nulla causa mentiri voluit* ('These judgements were set out in the time of Hywel Dda, stated from the mouth of Iustinus at the end of his time, when he refused to lie for any reason').¹⁰⁷ The laws from the time of Hywel Dda, said by Iustini (Justin or Iestyn) on his deathbed, may be attesting another lawbook—Llyfr Iestyn. This book is less well-known than Llyfr Cynog, and its contents are even more unclear. There is a very similar reference in manuscript G: *Llyma urodyeu yn amser Hywel Da a uarna6d Iusticius yn y heneint, pryt na dyweddei gelwyd dim; ac a ossodes Bledric* ('These are judgements in the time of Hywel Dda judged by Iusticius in his old age, when he would not tell any lies; and were set out by Bledric').¹⁰⁸ The description of the man at the end of his days, Iusticius in this version, is similar, with the same comment that he had no reason to tell any lies; we can assume that the so-called source for this material in Latin B and in G is the same. However, the material following the incipit is not the same: in Latin B, we have the section on the Provost, and in G we have the Seven Bishop-Houses. There is one other reference to a lawyer called Iestyn: in Latin D, the *dawnbwyd* (food-gift) provisions detail a sow which is to be paid, but a specific measure of butter is given as an

¹⁰⁶ Emanuel, *Latin Texts of the Welsh Laws*, 248.

¹⁰⁷ Emanuel, *Latin Texts of the Welsh Laws*, 248.

¹⁰⁸ Wiliam, *Llyfr Cynog*, ix.

alternative if the sow cannot be had; but Latin D gives a third option: *Aliter secundum Iustinum filium Keredic, legis peritum* ('Alternatively according to Iustinum son of Ceredig, [and] skilled in law'): 'aliter' suggests that if the butter cannot be had either, then for other options, Iestyn ap Ceredig should be consulted, or it may offer an alternative legal route irrespective of whether the pig or the butter is available.¹⁰⁹ This seems to imply that there were laws linked to Iestyn ap Ceredig, but the sentence was not carried into the Blegywryd texts; one possibility is that these laws were in Latin.

We can assume that there may have been a Llyfr Iestyn at one stage, but it is unclear what the contents were; they may have been attested in either (or all) Latin B, Latin D or G, and if the content was the material in Latin B, then there may be a further witness in Z. Other material may be alternative *dawnbwyd* (food-gift) provisions; this is assuming that there was only one learned lawyer called Iestyn. Although Iestyn is not a common medieval name, there is no known Iestyn ap Ceredig, and so the elderly lawyer fretting about alternatives to Welsh law provisions cannot confidently be linked to any historical figure or dated. One possibility could be St Justinian, of Capel Stinan not far from St David's, and Llanstinan, also in Pembrokeshire; he would have been situated in Dyfed, and may well have been in the time of Hywel Dda (or earlier).¹¹⁰ His name is suspiciously similar to Justinian, the emperor linked to the medieval collections of Roman laws, and also to Latin terms for justice; this may suggest a made-up, albeit home-grown, character.¹¹¹ Bledric is not attested although there is a Bledrus/Bledrws in the alternative Prologue in S and Z (see below). However, one tentative point is that the Seven Bishop-Houses and the material on the Provosts both have a Dyfed provenance, which may link the two items; and, if there was a Llyfr Iestyn, it may have originated in Dyfed,¹¹² although the further link to Hywel Dda, who was himself ruler of Dyfed, must call for much caution.

¹⁰⁹ Emanuel, *Latin Texts of the Welsh Laws*, 382.5.

¹¹⁰ S. Baring-Gould and J. Fisher, *The Lives of the British Saints* (London, 1907–1913), Vol III, 339. There is also a St Iestyn who has two churches dedicated to him, one in Caernarfonshire and the other on Anglesey but he is less likely as he is far-removed from Dyfed.

¹¹¹ With thanks to Morfydd Owen who suggested this to me. There does not appear to be any section of Justinian's law codes which could be used as an alternative to the medieval Welsh food-renders.

¹¹² Emanuel, *Latin Texts of the Welsh Laws*, 21.

The material following the Provosts section in *Z* is more miscellaneous in nature, but has important links to Latin B. #1320–1325 is an interruption to the Latin B material and is on manors and renders, but it has probably been put in this position as #1319 has the word *ymaynawl* ('in a manor') in it, linking the sections. #1326 is Latin B material again, on the Bishop of St. David's lands, and so the Dyfed link is found here. #1329–1340 is an interruption mainly on the law of women, but with #1334–1338 being Three Columns material. #1341–1342 are two triads, the first also found in *H*, but the second only found in *Z*; it is on the topic of the king's compensation for rape of a maiden, and may be here because the preceding section is on women and rape.¹¹³

Following the two triads in *Z*, there is a chunk of material (#1344–1352) which is also found in Latin B, and which has been taken from the *Exerpta de Libris Romanorum et Francorum* in Latin B.¹¹⁴ The sections in *Z* correspond, in that order, to B1–3, and B13–15, but B2 is not a close correspondence, and B13 and B14 have been amalgamated (possibly by accident) to create one sentence.¹¹⁵ There is no additional material in the *Exerpta* which is found in *Z*, and as other material in this part of the tail of *Z* is also found in Latin B, the source for the *Exerpta* sections here is more likely to be Latin B or an exemplar of Latin B than a direct copy from a *Exerpta* source. The core material in Latin B is said to be from south Wales, but the manuscript itself is more likely to be northern, and Morfydd Owen would place it in the north-east rather than in Gwynedd, which again links to the activity of *Z*'s compiler, probably in north-east Wales.¹¹⁶

The *Exerpta* sections in *Z* are followed by a short miscellaneous section not traced elsewhere on hosting the king and his court, #1353–1355, which breaks off and is followed by a blank folio (f. 44) and long, misplaced sections from Cyfnerth. The Cyfnerth text breaks off at the end of f. 50^v, and f. 51 is a blank folio, with f. 52^r beginning with the end of a section (untraced), and then a heptad, #1518, the seven women whose sons are not entitled to land through the mother's side. This section appears to

¹¹³ Roberts, *Legal Triads*, 364–365 for the triad found in *Z* and *H*; it should be noted that where there is a corresponding triad in *H* it may not necessarily be significant, as there are almost five hundred triads in *H*, which increases the possibility of coincidence. The second triad is a version of a Cyfnerth triad.

¹¹⁴ See M.E. Owen, 'The Excerpta de Libris Romanorum et Francorum and Cyfraith Hywel' in *Tair Colofn Cyfraith*, 171–195.

¹¹⁵ Owen, 'Excerpta de Libris Romanorum et Francorum', 183–185.

¹¹⁶ Owen, 'Excerpta de Libris Romanorum et Francorum', 181.

be unique to Z, but the material is known elsewhere in a different form, as there is a triad on the three sons entitled to land through mother-right.¹¹⁷ The first three items in the triad are a son whose mother is given as a hostage and has her son whilst she is a hostage; a woman who is given by gift of kin to an alien; and a son who avenges a man from his mother's kindred—these match the first three items in the heptad. The heptad then gives the son of a virgin who was raped, a son whom the mother attempted to affiliate but he was denied, the son of a woman raped by an alien, and the son who attempts to take a kindred after his mother's death. The heptad has, quite clearly, been made from the triad—two of the additional items, the fourth and the six, involve rape, and although the situation in each case is a bit different, rape is covered in the triad itself. The triad occurs twice in Z, but neither version was used to create this heptad.¹¹⁸ The heptad was not based on the Bleg triad either,¹¹⁹ or a version of the triad found in the additional triad collection in Q, or the version of the triad in the law of women section in Q.¹²⁰ There were clearly many versions of this popular triad around. The subject matter must have been well known and popular, as there is a section of *cyng-hawsedd* (pleading) based on the triad found in Z: #2203–2231, with the second version of the triad in Z presented at the start. The text following the heptad is the second large chunk of miscellaneous material, some of which is linked to Latin B.

The first section after the heptad is #1526–1553, and this section has not been traced elsewhere. It splits into subsections according to subject matter, beginning with two sentences on offences against and killing a lord; then from #1528 killing animals and selling an animal for castration. #1531–1551 is on the theft of animals and denials, and three short sentences from this section are also found in manuscript *H*, so there may be a common exemplar here, but there is not enough material in common for this to be significant. #1554 onwards is a section on dogs, and this is also found in Latin B, as are two of the five triads at #1559–1568. Following the triads, #1570–1573 is again on animals and damage caused by them, and parts of this section also correspond to Latin B. From #1574–1590 (#1591 is the beginning of a *Llyfr Cynog* section) the text is more varied, and a few of the sentences

¹¹⁷ Roberts, *Legal Triads*, 54–55.

¹¹⁸ Roberts, *Legal Triads*, 54–55.

¹¹⁹ Roberts, *Legal Triads*, 128–129.

¹²⁰ Roberts, *Legal Triads*, 176–177, 220–221.

correspond to Latin B: at least one of those is also in *Llyfr Colan*, which also had an exemplar of Latin B as one of its sources.¹²¹

It is clear, then, that in this section Latin B is a significant source, but the extant Latin B text was not taken as it stands and translated as part of the tail of *Z*. Parts of Latin B are named as additions to the Law of Hywel, and it is these sections which are also found in part in the tail of *Z*.¹²² The compiler of *Z* appears to have been copying an exemplar (or exemplars) which was also available to the redactor of Latin B, but the order of the material is not identical; the material is also interspersed with other sections from other sources in *Z*. One possibility is that one or other of the compilers was copying and omitting sections which were too similar to what they had before. If the text in *Z* was being copied as it was, it was not taken from Latin B, but may be sections of Latin B with parts of something else.

Of course, the obvious point in all of this is that *Z* cannot be a direct copy of Latin B because the language of Latin B is Latin and the language of *Z* is Welsh. It is clear that *Z* is not a translation of Latin B, but can anything be said about the language of the exemplars—was the redactor (or one of the redactors) of *Z* able to read and translate Latin? There is one short section in *Z*, #1618, which is in Latin, but this does not demonstrate the redactor's ability to understand Latin, as he could have copied it from an exemplar, which is probably the case. There may be some Latin influence on *Z*, as the manuscript uses roman numerals throughout, and uses *d'* rather than *k'* to represent *ceiniog* (a penny, pence).¹²³ In the section on the Provosts, which occurs in both *Z* in Welsh and Latin B in Latin, there is an interesting difference: *Z* has Llangoel as the place name, but Latin B has Argoel. This would be an odd mistake to make if copying or translating. Argoel was a known place in Dyfed, but Llangoel does not appear to exist.¹²⁴ If the original exemplar was from Dyfed—which would make sense for a Dyfed-centred text—then the error would be unlikely to be in that original exemplar. Latin B appears to have the correct form. Did *Z* have a different exemplar, or simply adapted his text because of lack of knowledge of Dyfed place names? Another point where *Z* and Latin B deviate is the section on *mab aillt a vo ymaynawl* ('a bondsman who is in

¹²¹ Jenkins, *Llyfr Colan*, xxxi–ii, and see § 565.

¹²² Emanuel, *Latin Texts of the Welsh Laws*, 248.

¹²³ Jenkins, *Llyfr Colan*, xxx; Dafydd Jenkins points to this fact in demonstrating Latin influence on Colan.

¹²⁴ J.E. Lloyd, 'Carmarthenshire Notes', *Bulletin of the Board of Celtic Studies* 7 (1933), 40–41.

a manor, Z); Latin B has *Mabeilt mainorauc* ('a bondsman with a manor') left in Welsh. The fact that it is left in Welsh in Latin B suggests that his exemplar was in Welsh. However, Z's version is clumsy, and the Welsh does not flow as smoothly; it is clearly a different exemplar to Latin B's, but the wording may suggest a translation. It could be the case that the compiler of Latin B was translating a Welsh source, but for the section on the Provosts at least, Z had a different exemplar—could it perhaps be one which had been translated into Latin, and then translated back into Welsh? This might account for the nonexistent Llangoel and the clumsy *mab aillt a vo ymaynawl*.

Llyfr Colan and Z share a sentence or two towards the end of this long section, and there is one further point which could be made on the subject of language. Colan was using a Latin exemplar, similar to but not an exact copy of Latin B.¹²⁵ Another of the sources for Llyfr Colan may have been the Old Book of the White House, which has already been mentioned in connection with Z; Jenkins concludes, however, that this Old Book of the White House was unlikely to have been in Latin.¹²⁶ It is more likely that the exemplars were in Welsh, and that the compiler of Z had little or no Latin; the compiler of Latin B, however, was the Latinist and was probably translating sources as required.¹²⁷

The Additional Prologue

The long sections of various material ends with the second Book of Cynog explicit. On the second column of f. 47^v a new section begins, which is a version of the Prologue in the Welsh lawbooks. Manuscript Z has a prologue at the start, but the version given in the tail is an alternative version, shared with manuscript S. The prologue had a propagandist purpose, and in this expanded version emphasis is given on a link between the laws and Rome, which would be a defence against attacks on the lack of religious authority in the Welsh laws.¹²⁸ This extended prologue, along with a triad, was used by William Salesbury in his pamphlet *Ban wedy i dynny*.¹²⁹ James proves that Salesbury's source was in Welsh, and that

¹²⁵ Jenkins, *Llyfr Colan*, xxxi–ii, and see § 565.

¹²⁶ Jenkins, *Llyfr Colan*, xxxi–ii.

¹²⁷ Emanuel, *Latin Texts of the Welsh Laws*, 44–45.

¹²⁸ M.E. Owen, 'Royal Propaganda: Stories from the Lawtexts' in *The Welsh King and His Court*, 226–229.

¹²⁹ James, '*Ban wedy i dynny*', 61–86.

the prologue was not taken directly from either S or Z.¹³⁰ However, she demonstrates that William Salesbury probably used the exemplar for Z, and put keywords in the margin of that exemplar which were then copied into the extant manuscript Z.¹³¹ Salesbury was a native of Dyffryn Clwyd, like the copyist Longford, and worked in that area.¹³² One problem which arises in James' study is the dating of the exemplar and the position of the triad in that exemplar—it is said, in the pamphlet, to follow 'a little after' the prologue, and this is not the case in Z.¹³³ James explains the problem with the triad as a result of the gaps in Z, and there is a gap from the end of f. 58: ff. 59–60 are blank. The problem of the dating of the exemplar—that it might contain two or more distinct sections of widely differing date—is another point in favour of the several sources used by the compiler of Z: the prologue is not taken from the same source as the preceding material, and this is true of several sections in the tail of Z.¹³⁴

The source of the additional Prologue copied into the exemplar of Z and also S is uncertain, but it again points to the exemplar of Z being in the north-east Wales region, at least during Salesbury's time. Less is certain about how it also came to be in manuscript S, which originated in the Teifi valley. Texts certainly circulated, and could—and did—travel from north to south, but determining where this prologue originated and where it travelled to is difficult.

The prologue is followed by a list of six dates from history, four of which are printed in *Ancient Laws* along with the alternative prologue and said to come from 'The Chronicle of the Princes of Wales'.¹³⁵ It is uncertain whether the dates were also in the exemplar; only the first of the list is also found in S.

Cynghawsedd (Model Pleading)

Following the additional prologue and the dating notes, there is a heading for a section called the fifteen thieves. This is a set of five triads on thieves normally found in the Bleg triad collection.¹³⁶ However, at this point there is a break in the text of Z, with the list of fifteen thieves missing

¹³⁰ James, '*Ban wedy i dynny*', 75–78.

¹³¹ James, '*Ban wedy i dynny*', 78–79.

¹³² James, '*Ban wedy i dynny*', 79.

¹³³ James, '*Ban wedy i dynny*', 79 n. 60.

¹³⁴ James, '*Ban wedy i dynny*', 79 n. 60.

¹³⁵ Owen, *Ancient Laws*, i. 343 (Quarto edition).

¹³⁶ Roberts, *Legal Triads*, 108–111.

six of their number; in the Bleg texts there are two further triads, and both were must have been included in this text originally; the catchword on folio 58^v reads 'tri lleidr' (three thieves), but folios 59^r–60^v are blank to indicate a hiatus, and the text resumes halfway through a sentence on f. 61^r.

The text from this point on is *cynghawsedd* (pleading) on various topics, and correspondence is found in *AL* Book IX, with most of the book included in *Z*. The base text of Book IX is from *Æ*, with variant readings from its sister manuscript, *Ō*, and also *Z*. The order of the text in Book IX in *Z* is different to that found in *AL* (and the two other manuscripts): *Z* begins some of the way into chapter xvi, and continues through to chapter xxv, giving the first three sentences only; then a full page is given to the seating plan for the court, and the text resumes on the following page with chapters xxxv–xxxvii, but only up to the end of sentence 4, where Aneurin Owen notes that 'the remainder of *Z* is lost'; in fact, the manuscript continues as if there is nothing missing. The remainder of chapter xxv then follows, and the text goes back to the beginning of *AL* IX, i–xiv. After a short run of triads only found in MS *Z*, the text of *AL* IX resumes with chapters xxvi–xxxiv. We can therefore guess at some of the missing text in *Z*: the two triads which are also found in Bleg, the whole of IX.xiv which is two short sentences, and IX.xvi.1, 2 and most of 3. This would perhaps be a page of the manuscript, but that is assuming that nothing else followed the triads.

Cynghawsedd, found linked to the Iorwerth texts but also independently, were model pleadings, giving lawyers a guide on how to present a legal case in a court, and often including direct quotations and legal references from the lawtexts.¹³⁷ It was most likely a Gwynedd text, although *AL* IX is represented in manuscripts from north-east Wales and is clearly linked to that area.¹³⁸ Charles-Edwards notes that *cynghawsedd* (pleading) originates in north Wales but travels south in the fourteenth and fifteenth centuries, which might explain how *S* is a witness to parts of *AL* IX which again emphasises the relationship between *S* and *Z*, although the correspondence is not very close on the whole.¹³⁹ However, Charles-Edwards points out elements that suggest a 'southern domicile' to the

¹³⁷ Charles-Edwards, 'Counting and Pleading', 188–198; Stacey, 'Learning to Plead', 107–124; Charles-Edwards, *The Welsh Laws*, 53–67; and Elias, 'Golygiad ac astudiaeth', 26–60.

¹³⁸ Charles-Edwards, *The Welsh Laws*, 58, 67; Elias, 'Golygiad ac astudiaeth', 54–56.

¹³⁹ Charles-Edwards, 'Counting and Pleading', 197; Elias, 'Golygiad ac astudiaeth', 53.

cynghawsedd (pleading) texts in *AL IX*.¹⁴⁰ He also demonstrates that there are two collections of *cynghawsedd* (pleading) in *AL IX*, with the first portion (up to chapter xvi) on theft and related questions, and the second portion (xxvi–xxxvii) concerned with land law; these topics are expected topics for *cynghawsedd* (pleading) which is not the law of persons.¹⁴¹ Elias states that the *cynghawsedd* (pleading) in *AL IX* represents post-1282 developments in *cynghawsedd* (pleading).¹⁴² The main manuscripts which used the exemplar—and it does appear that each of the manuscripts were using the same exemplar—*Æ*, *Ŋ*, *Z* and *H* are all linked to north-east Wales which means that the exemplar was in north-east Wales even if the material was not originally created there.¹⁴³

CONCLUSIONS

Manuscript *Z* may be one of the latest in date of the Welsh law manuscripts, but its content is undoubtedly earlier, and is extremely important for two different reasons.

The *Cyfnerth* text appears to represent, at least in parts, a version of Deutero-Cyfn I, (shared with *X* and possibly *U*), which is closer to the core *Cyfnerth* text and is not as heavily influenced by the *Blegywryd* redaction as the *Cyfnerth* text found in the main printed *Cyfnerth* text.¹⁴⁴ This edition presents for the first time a complete, edited version of that text.

The tail of *Z* is another example of a manuscript redactor using several sources and exemplars, some of which may be very old in date, others from after the conquest of 1282.¹⁴⁵ Some of these exemplars are known

¹⁴⁰ Charles-Edwards, 'Counting and Pleading', 197.

¹⁴¹ Charles-Edwards, 'Counting and Pleading', 197. See also Elias, 'Golygiad ac astudiaeth', who has a full and extremely valuable discussion on *Ancient Laws IX* and its relationship to *H* at 41–56.

¹⁴² Elias, 'Golygiad ac astudiaeth', 41.

¹⁴³ Elias, 'Golygiad ac astudiaeth', *Æ*: 48–49; *Ŋ*: 49–51, and *H*: 108–109 and also Roberts, 'Law texts and their sources', 55–57.

¹⁴⁴ Wade-Evans, *Welsh Medieval Law*.

¹⁴⁵ Other examples of this work includes S: James, 'Tradition and Innovation', and C: James, 'Ysgrifydd Anhysbys: Proffil Personol', in J.E. Caerwyn Williams (ed.), *Ysgrifau Beirniadol* 23 (Denbigh, 1997), 44–72; *H*: Elias, 'Golygiad ac Astudiaeth', and see also Roberts, 'Law texts and their sources'; Q: S.E. Roberts, 'Creu trefn o anhrefn: Gwaith copiëdd testun cyfreithiol', *National Library of Wales Journal* 32 (2002), 397–420.

and witnessed in other extant manuscripts, but others are now lost; we can determine the full content of some of these exemplars reasonably accurately, but others will remain in the dark. *Z* has links to at least six extant manuscripts (excluding the Cyfnerth manuscripts): *G*, *S*, *H*, Latin *B*, *Æ* and *ŉ*. Further, we have references to other sources: *Llyfr Cynog* and the Test Book; *Llyfr Iestyn* is not directly referred to but there is a link; the *Exerpta de Libris Romanorum et Francorum* were used by one of *Z*'s exemplars; an existing collection of *cynghawsedd* (pleading) was used, and there are also numerous unnamed sources.

Much of the material in the tail of *Z* has a north-east Wales link; the exception is *Llyfr Cynog*, which seems closer to Brycheiniog than anything else.¹⁴⁶ However, it is impossible to tell which parts of *Llyfr Cynog* were used (although we know that the *Llyfr Cynog* sections on *adnau* (deposits) and other sections were *not* used), and it is also difficult to determine whether *Llyfr Cynog* was in any way a fixed text. *Z* is not helpful in this respect as the ordering of the manuscript was probably upset at some stage—probably before Longford's exemplar—and there are many missing sections. Most of these sections were probably present in the exemplar which Longford and his assistant were using, but Longford's manuscript, *Z*, was damaged at some point before being bound by William Maurice.

Although the distinctive note in the manuscript states that the Prior who gave the manuscript to Einion ab Adda at Pontefract was from south Wales, there are actually more pointers in the text which suggest that the manuscript itself originated in north-east Wales. This is assuming that the manuscript Longford and his assistant copied—*Z*'s immediate exemplar, α —was a tidy version of the text created by the compiler from several sources. Before α , we can guess that there may have been a working copy, or perhaps simply the several sources for α ; and many of those sources can also be linked to north-east Wales. The compiler of α was no doubt working in that area, and had access to texts which were circulating and were, quite probably, well-known in that area—this is another example of the work of the northern compilers, a contrast to the southern compilers attested in manuscripts such as *S*, *Tim*, *Q* and *J*.¹⁴⁷ However, it is also evidence that legal material was relevant to, and travelled across, the whole of Wales. The Cyfnerth text may have originated in Maelienydd,

¹⁴⁶ G.A. Elias, 'Llyfr Cynog of Cyfraith Hywel', 45–47.

¹⁴⁷ Roberts, 'Law texts and their sources', 56–58.

but the compilers may have had links to Anglesey and Gwynedd.¹⁴⁸ Some of the material was used in south Wales—by the compiler of *S*—and some may have originated in Dyfed (the possible *Llyfr Iestyn* and certainly the Seven Bishop-Houses) and Brycheiniog (*Llyfr Cynog*). The manuscript itself appears to have reached north-east Wales via Pontefract, and was a well-travelled Welsh law manuscript by the time it reached Richard Longford.

THIS EDITION

The edition is taken from *Z*, and it is not a composite text. The orthography has been preserved, although in the first part of the manuscript the scribe uses both *v* and *6* to represent /v/ interchangeably; as there does not seem to be a fixed scheme, *v* is used in this edition. At the end of lines, the scribe sometimes uses *ð* to represent /ð/; these have been preserved.

¹²Superscript arabic numbers represent the sentence number, to which the index entries refer.

The notes in the apparatus use superscript letters of the alphabet, and refer to errors in the text or the corrections by the editor, as well as the catchwords and any relevant notes on the manuscript (e.g. missing folios, blank pages). Letters or words within square brackets represent necessary or useful additions, and the source is noted in the apparatus. In the first part of the text, they are taken from the other *Cyfnernth* texts with preference given to manuscript *X* unless a footnote indicates another source; from #1629 to the end, additions and emendations are taken from *Ancient Laws* Book IX unless otherwise indicated. In cases where the additions or emendations have been cautiously added for the sense there will be no source noted. Individual letters left out by the copier or miscopied words have been corrected, with a note in the apparatus showing the reading as found in manuscript *Z*.

Letters in *italic* are expansions of contractions or abbreviations.

Foliation is given in the left-hand margin with a mark to indicate the actual position in the text: page number, recto/verso and column a/b on that folio. The original foliation is used, although this is faulty, with folio numbers repeated and some omitted; where a folio number is repeated, the number is given in the usual way, then repeated with an apostrophe: 39'rb. This occurs three times: ff. 39, 76 and 92 have repeats.

¹⁴⁸ D. Jenkins, 'A Family of Welsh Lawyers', 125–129.

The translation includes the sentence numbers in order to follow the text. The foliation is omitted, as are the notes in the apparatus. The translation follows the text as closely as possible although the aim is for it to make sense. Where additional explanatory words are required, they are added in square brackets. Some technical terms are left in the original and are not translated but are in italic type; there is a note on each of these terms at the first instance and they are also found in the index with a cross-reference to the location of the explanatory note. Additions to the text are shown in italic in the translation.

Notes

Notes are found at the end of the edition. For the Cyfnerth portion of the text, notes are only given to draw attention to significant sections, and otherwise direct the reader to recent studies on aspects of the texts of Welsh law, as several tractates have been studied in detail, and there are editions with notes for several law manuscripts.

For the tail of Z, particular attention will be given to the sections which are not found elsewhere. The final part of Z is *cynghawsedd* (pleading) also found in *Ancient Laws*; brief explanatory notes will be given for these texts as a full edition of the Welsh *cynghawsedd* is planned for the future.

The Conspectus

This conspectus is a chart of the contents of manuscript Z, giving corresponding sections in other sources. It should be noted that although a section occurs in another source, it may not be an exact version of the text found in Z; in particular, with the Cyfnerth manuscripts, correspondence is loose, and sentences may be missing or additional sentences may be found in the other sources. The conspectus is systematic and follows the order of the manuscript. 'Section' = the section presented for comparison with other sources; the headings are not in the manuscript.

The corresponding sections from the other Cyfnerth manuscripts are given with page numbers; U, X, W, V, and Mk have been examined in full, and for the laws of court Y was also used (the remainder of Y is a Blegywryd text). References from *Ancient Laws* are given, using the book number in roman capitals, the chapter in lower case roman numerals, and the sentence number in arabic numerals. For the first, Cyfnerth, part of the manuscript the references are from the Gwentian Code (GC) text unless stated otherwise.

For the tail of the manuscript, the main cross reference is the *Ancient Laws* column, and if a section has been found in *Ancient Laws*, a cross reference is given, but there may be omissions due to the nature of *Ancient Laws*. DC = Dimetian Code, VC = Venedotian Code. Other references are found in the final column. References to *H* use the sentence numbers in G.A. Elias' edition, to *S*, Christine James' thesis, and to Latin B, Emanuel's *Latin Texts of the Welsh Laws*, giving page and line numbers.

CONSPECTUS

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other (Y)
LAWS OF COURT									
Prologue	1	1ra.1-29	GC Preface	1.1-2.9	165r.1-165v.9	34r.1-34v.3	1r.1-24	1.1-24	1ra.1-1va.9
Twenty-four officers	5	1ra.29-1rb.23	I.i.1-4	2.9-3.16	165v.9-166r.12	34v.6-35r.5	1r.24-1v.18	1.24-2.21	1va.9-2ra.14
The king	9	1rb.24-1va.27	I.ii.1-4, I.iii.1, I.iv.1	3.17-5.12	166r.13-166v.18	35r.5-35v.15	1v.19-2r.23	2.21-4.5	2ra.15-2vb.15
The heir-apparent	15	1va.27-1vb.26	I.v.1-12	5.12-6.13	166v.18-167r.19	35v.19-36r.18	2r.23-2v.21	4.5-5.5	2vb.16-3rb.20
Protections	29	1vb.26-2va.25	I.vi.1-27	6.14-10.5	167r.19-168v.14	36r.19-37v.8	2v.21-3r.22	5.7-7.10	3va.1-4vb.8
Officers' status	56	2va.25-2vb.25	I.vi.28; I.vii.1-16	10.5-11.8	168v.14-169r.16	37v.8-38r.13	3v.21-25	7.10-13; 15.18-16.4	4vb.9-5rb.17
Lodgings	71	2vb.26-3ra.22	I.viii.1-11	11.8-12.11	169r.17-169v.18	38r.14-38v.13			5rb.18-5vb.17
Chief of household	82	3ra.23-3rb.16	I.ix.1-11	12.12-13.9	169v.19-170r.18	38v.13-39r.13		7.16-8.15	5vb.18-6rb.15
Priest of the household	92	3rb.16-3va.4	I.x.1-8	13.9-14.6	170r.19-170v.15	39r.14-39v.7		8.15-9.4	6rb.16-6vb.5
Queen's priest	98	3va.4-3va.15	I.xi.1-5	14.7-13	170v.16-171r.1	39v.7-14		9.5-10	6vb.6-18
Distain	103	3va.16-4ra.29	I.xii.1-33	14.13-17.10	171r.2-172r.12	39v.15-40v.22	6r.1-14	9.11-10.24	6vb.19-8ra.15
Court justice	137	4ra.29-4vb.14	I.xiii.2-29; I.xv.1-5	17.11-20.14	172r.15-173r.15	41r.1-42r.15	6r.15-7v.4	11.1-13.9	8ra.16-9va.3
Falconer	164	4vb.15-5ra.26	I.xv.6-20	20.14-21.12	174r.18-175r.5	43r.8-44r.4	7v.1-23	13.9-16	10va.7-11vb.14

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other (Y)
Chief huntsman	185	5ra.26-5va.33	I.xvii.1-26	21.12-24.7	175r.15- 176v.5	44r.15-45v.6	7v.24-8v.19	13.17-15.9	11vb.15- 13vb.2
Chief groom	218	5va.33-8ra.5	I.xiv.1-12; I.xxiii.5	27.11-28.16	173r.16- 173v.18	42r.16-42v.24	8v.20-9v.2; 11r.14-16	18.4-20.2	9va.4-10va.6
Butler	233	8ra.5-8ra.13	I.xxiv.1-3	30.7-12	178v.1-5	47v.16-20	11r.17-22	20.3-6	16ra.8-19
Chandler	236	8ra.13-18	I.xxvi.1-4	30.18-31.3	178v.11-13			20.10-11	16rb.11-17
Cook	240	8ra.18-30	I.xxviii.1-5	31.3-32.4	178v.14- 179r.1	48r.5-12	11v.3-10	20.12-18	16rb.18- 16va.14
Silentiary	247	8ra.31-8rb.10	I.xxviii.1-6	31.14-32.4	179r.2-10	48r.13-22	11v.11-18	20.19-23	16va.15- 16vb.12
Footholder	254	8rb.10-19	I.xxix.1-7	32.4-10	179r.11-17	48v.1-7	11v.19-25	20.24-21.2	16vb.13- 17ra.5
Officer of the court	261	8rb.20-23	I.xxx.1-3	32.10-13	179r.17-20	48v.8-10	12r.1-3	21.3-4	17ra.6-11
Queen's distain	264	8rb.23-33	I.xxxi.2-6	32.15-33.2	179r.20- 179v.6	48v.11-17	12r.4-10	21.4-8	17ra.12- 17rb.5
Chambermaid	269	8rb.33-8va.9	I.xxxii.1-5		179v.6-12	48v.18-49r.3	12r.11-16	21.8-14	17rb.6-18
Groom of the queen's rein	274	8va.9-14	I.xxxiii.1-2, II.xx.5	70.9-10	179v.12-15; 221r.4-6	49r.4-6; 89r.14-16	12r.17-19	95.7-8	17rb.19- 17va.3
Values	276	8va.14-25	II.xviii.5-7; I.xxxiii.3	66.15-16	179v.15-18	93v.20-94r.7; 49r.6-8	12r.19-21	91.8-13	17va.4- 17va.19
Poetry	285	8va.25-34	I.xxxviii.6-7	37.4-11	179v.19- 180r.6	53r.3-9	15r.25-15v.5	29.7-13	17va.20- 17vb.17
Hunting, hounds and stags	288	8va.35-9rb.21	II.xxi.1-14; II.xxii.1-2; II.xxiii.1; II.xxiv.1-5; II.xxv.1-5	70.11-71.10; 72.12-74.8	180r.7- 181r.17	53r.10-54v.16	15v.6-16v.20	29.13-32.15	17vb.18- 19va.8

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
Presentation of theft	324	9rb.22-29	II.iii.11	45.2-7	207r.1-6	83v.14-19.22-23		85.8-14	
<i>Dirwy and camlwrw</i>	325	9rb.30-9va.18	DC II.vii.2-3			90r.19-90v.7		96.8-19	
LAWS OF COUNTRY									
Laws of country	331	9va.19-28	II.pr.n.11; II.pr.1-3	40.16-41.2	184v.6-7	56r.1-7	16v.21-17r.3	32.16-22	
Nine abetments: galanas	334	9vb.1-10ra.12	II.i.1-14	41.2-42.10	184v.7-185r.8	56r.8-56v.8	17r.4-22	33.1-23	
Nine abetments: fire	349	10ra.13-10rb.4	II.iii.1-10	42.10-44.6	185r.9-185r.18	56v.9-19	18r.22-18v.6	33.24-34.10	
Nine abetments: theft	359	10rb.5-10va.2	II.iii.1-10; DC II.vpr	44.8-45.2	185r.20-185v.10	56v.20-57r.12	18v.7-20	34.11-35.1	
Timber	370	10va.3-12	cf. DC II.i.13						
Nine tongued-ones	369+ 373	10va.13-10vb.11	DC II.v.1-9		185v.11-19	57r.12-20	18v.21-19r.19	35.1-24	
Value of limbs	382	11ra.1-11rb.19	II.vi.1-11	50.12-52.7	222r.8-22; 178r.17-20	57r.21-58r.6; 47v.8-11	19r.24-20r.4; 11r.8-11	36.5-37.14	
<i>Maer and cynghellor</i>	398	11rb.19-11vb.6	II.v.1-12; VC.II.xix.1-3	45.15-47.2	186r.6-186v.3-5	58r.7-58v.8	20r.8-20v.3	37.15-38.13	
<i>Galanas</i> values	413	11vb.7-12ra.13	DC II.xvii.52-3; II.v.15-29	47.6-48.14	186v.8-187r.5	58v.11-59r.13	20v.6-21r.3	38.14-39.15; 41.2-4	
Slaves	428	12ra.14-12rb.18	II.v.30-35	48.14-50.2	187r.5-187v.6	59r.14-59v.16	21r.11-21v.10	40.1-41.2	
Conspiracies	437	12rb.19-28	DC II.i.36; II.iv.1-2	45.8-12	187v.6-13	59v.16-60r.1	21v.16-22	41.10-16	

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
Boundaries	440	12va.1-22	II.xxxi.8-12	94.6-95.5	187v.13-188r.10	60r.2-15	21v.23-22r.12	41.17-42.11	
Land law	446	12va.23-12vb.35	II.xxx.15-28; II.xxxi.1	88.4-91.9	188r.10-189r.18	60r.15-17-61r.21	22v.13-17-23v.2-24r.3	42.17-47.11	
Cats	459	21ra.2-7	II.xix.1-3	69.15-70.9	194r.15-194v.3	73 v.14-74r.3	33v.1-12	70.5-17	
Dogs	462	21ra.8-21rb.3	II.xxii.3-10	71.16-72.8	194v.4-20	74r.5-74v.3	33v.12-34r.24; 32r.21-24	70.18-71.10; 67.16-17	
Bees	469	21rb.4-32	II.xxvii.1-13	75.3-76.2	195r.1-16	72r.2-72v.1	33r.1-20	69.1-21	
Corn Damage	481	21va.1-22rb.17	II.xxviii.1-23	76.5-79.17	195r.17-196v.14	72v.4-73v.13; 69v.12-18	34r.5-35r.3; 31v.24-25	71.13-73.14; 64.14-20	
<i>Maer and cyngheilor</i>	513	22rb.18-22vb.26	I.xxxv.1-19; II.v.37-38	33.12-35.16; 50.6-10	196v.14-198r.2	49r.9-50r.13	12r.22-13r.16; 20r.18-21	21.15-23.7; 38.1-5	
<i>Rhingyll</i>	540	22vb.28-23va.6	I.xxxvi.1-17	35.16-36.16; 105.7-15	198r.3-199r.5	50r.14-51r.10	13r.17-14r.5	23.8-24.20	
Court smith	564	23va.7-23vb.14	I.xxxviii.1-14	37.16-38.9	199r.6-199v.8	51r.11-51v.12	14r.6-14r.23	26.11-27.6	
Porter	581	23vb.14-24ra.12	I.xxxix.1-7	38.13-39.8	199v.9-200.5	51v.13-52r.9	14v.1-18	27.7-22	
Watchman	591	24ra.12-27	I.xl.1-8	39.9-15	200r.6-16	52r.10-21	14v.19-15r.3	27.23-28.8	
<i>Dung maer</i>	599	24ra.27-24rb.14	I.xli.1-6	39.15-40.3	200r.17-200v.4	52v.1-11	15r.4-13	28.9-18	
<i>Pencerdd</i>	605	24rb.15-24va.2	I.xxxviii.1-10	37.1-15	200v.8-201r.2	52v.12-53r.3	15r.14-15v.5	28.19-29.7	
Law of women	613	24va.3-25va.9	II.xxix.1-35; I.xxxvii.4	81.6-84.13	201r.3-203r.2	78v.13-80v.5	37r.18-37v.25	78.3-80.19	

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
Values: mead, skins	652	25va.10- 25vb.15	DC II.xvii.45; DC II.xix.3; II.xl.3-8; DC II.xl.10		203r.2-18; 221v.20- 222r.7	80v.5-7; 82v.5-83r.7		83.8-84.12	
Law of women: divorce	662	25vb.16- 26vb.7	II.xxix.36-43; II.vii.17; VI.i.1	84.13-19; 53.17-54.2	203r.18- 205r.4	64v.15-20; 80v.7-82.11		55.15-20; 80.21-83.2	
<i>Ebediw</i>	684	26vb.8-17	I.xlii.1-7, 11, 12	40.4-12	205v.1-8	83r.21-83v.6		85.1-7	
Assault	691	26vb.18- 27ra.1	II.vii.14.11	53.7-14; 52.17-53.1	221v.10-19	66r.5-13	21r.4-11	39.16-40.1	
Food renders	694	27ra.2- 27rb.20	II.xl.9; I.xlii.13; DC II.xi.12, 18; DC I.x.3; II.xl.10; I.xxxiv.1-14	40.12-16; 33.2-11	205r.5- 205v.18	83r.7-83v.11; 54v.17-55r.5		84.12-25	
Suretyship	702	27rb.21- 28ra.26	X.vii.44, 45, 48; DC II.v.4-22; DC vi.15-27; II.viii.14-15	56.2-7	215v.4- 216v.15; 218r.17-18	74v.8-76r.14	35r.4-36v.8; 38r.13-14	73.20-77.13; 98.12-13	
Buildings	733	28ra.27- 28va.18	II.xvii.1-18	65.8-66.12; 44.1-5	219v.2- 220r.18	84r.16-85r.18		86.8-88.4	
Value of trees	754	28va.19- 28vb.16	II.xviii.57-68	68b.7-69a.1	181v.4-19	85v.8-86r.5		88.9-89.4	

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
Value of equipment	768	28vb.17– 29rb.16	II.xviii.1–77; see also the list in DC and VC	66.12–69a.11	181v.20– 182v.4	86r.10–86v.10		89.4–90.15; 91.14	
Value of additional equipment	816	29rb.17– 31ra.18	VC III.xxii.64– 251						
Unlawful fishing and ploughing, borrowing	984	31rb.1– 31va.17	DC II.xxiii.33; II.xviii.80–81; II.xix.1–8	69a.15– 69b.15	182v.13– 183r.16	87r.11–88r.5		90.16–18; 91.18–21	
Bruises	1001	31va.18– 31vb.2	II.vii.9–10	52.8–17	185v.20– 186r.5	64v.21–65r.7		56.20–57.3	
Animals	1006	31vb.2–9	DC II.xiv.10– 11	117.6–13	183v.7–11	65v.17–66r.1	29v.20–21	58.10–13; 59.10–11	
Theft	1010	31vb.10–25	cf. DC II.viii.94; DC II.xi.3		183v.12–19	65v.7–17		57.24–58.9	
<i>Galanas</i>	1012	32ra.1– 32rb.14	II.viii.11–12; II.viii.1–10	55.1–15; 54.4–18	183v.20– 184v.5	88r.6–88v.12		92.22–93.13	
The king's forests	1030	32rb.15–23	II.xl.13		220r.19– 220v.4	88v.12–18		94.13–20	
<i>Rhinyll</i> and <i>sarhaed</i>	1032	32rb.24– 32va.13	I.xxxvi.19; II.xl.14; DC II.xl.11	36.16–18	220v.4–14	88v.19–89r.7	13v.24–14r.1	23.16–18; 94.11–13, 20–23	
Eight packhorses	1036	32va.14–18	DC II.xl.2		220v.14–17	66r.1–4	29r.1–2	58.13–16	

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
Villeins and land	1037	32va.19-29	II.xl.15;		220v.17-	89r.7-14		94.24-95.7	
			II.xi.16		221r.4				
Pets	1040	32vb.1-6	II.xx.6-7	70.10-11	221r.6-8	89r.16-19		95.8-10	
Value of teeth	1042	32vb.7-15	II.vi.12-13;	51.13-16;	221r.8-14	57v.18-20;	19v.17-20	36.23-37.2;	
			23-24; II.xi.9;	58.9-11;		69v.21-21		64.22-23	
			II.xlii.8	63.13					
Triad collection	1048	32vb.16-	II.xxxix.1-44;	106.17-	208r.11-	96r.1-105v.18	40v.1-45r.22	102.21-	
		37rb.24	DC II.viii.1-	121.18	214v.20			113.13	
			42; other DC locations						
Deposits	1160	37rb.25-37va.25	DC II.x.1-2		214v.20-215r.16	65r.8-65v.3		57.4-21	
Gold and silver	1165	37va.26-37vb.7	II.xl.1-2		215r.17-20	65v.3-7		57.21-24	
Witnesses	1167	37vb.3-7	DC II.v.13-14		215r.20-215v.3		39r.11-13	100.11-14	
Triads	1169	37vb.8-13-38ra.24	DC II.xxiii.39;	115.17-116.8;	207v.1-3	103r.3-17;	44v.21-45r.17	115.1-9	
			II.xxxix.14, 35, 36	111.7-14		105r.1-8			
Aliens	1182	38rb.1-6	II.xl.17-18			89r.20-89v.4		95.11-16	
Two men with no <i>galanas</i>	1184	38rb.8-20	II.xl.23			91v.5-13		93.20-94.3	
Presentation of theft	1185	38rb.21-38va.4	DC II.iii.21			83v.20-84r.5		85.15-20	
Accidental blows	1186	38va.5-12	II.vii.15;	53.14-17	219r.16-19	89v.4-10	38v.8-11;	99.7-10;	
			II.vi.12			19v.18-20	19v.18-20	36.24-37.1	

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
The five keys of justiceship	1189	38va.13-25	XI.iv.7			89v.10-14; 106v.1-4		95.16-21	
Boundaries	1196	38va.26-38vb.5	II.xxxii.2	95.13-16		89v.15-17	26r.10-12	50.9-11	
Testimony, <i>sarhaed</i>	1198	38vb.6-39ra.5	X.i.1-2			89v.18-90r.18	39r.1-6	99.24-100.4; 94.5-11; 83.18-23	S: 1,927-8
Animal values	1207	39ra.6-39rb.11	II.xxiii.6-7, 11-12; II.xi.4-5	61.17-62.2		71r.15-71v.14; 69v.7-10	32v.2-21; 31v.20-22	67.23-68.20; 64.10-12	
<i>Teit̥hi</i>	1213	39rb.12-19	II.xxiii.13-15			71v.15-19	32v.21-25	68.20-24	
Triad	1216	39rb.20-24							
Value of hostages	1217	39rb.25-39va.1	DC II.xviii.6		219r.14-16	93r.20-22	38v.11-12	99.10-11	
Presentation of theft	1218	39va.2-15							
<i>Sarhaed</i>	1220	39va.16-28	DC II.xxiii.53, 53; II.xl.22		216v.17-217r.5	91r.17-91v.1	38r.5-7	98.4-6; 93.14-16	
Triad	1224	39vb.1-6	II.xxxix.46		217r.5-8	102v.11-15	45r.23-25	113.15-18	
Rape and bestiality	1225	39vb.7-22	II.xxix.28	83.11-84.1	217r.8-16	82r.12-21			
Set times for giving answers	1229	39vb.23-39ra.19	DC II.xxiii.51, 50; 46-49; II.xli.2		217r.16-217v.5	93r.10-15; 91r.7-17	38r.1-3	97.16-98.3	
Triads	1238	39ra.20-39rb.8	II.xxxix.24, 26, 23; DC II.viii.48	113.10-15; 114.4-8	217v.6-14; 218v.19-219r.1	105r.11-12; 103r.18-103v.1; 104v.2-3		118.8-9; 126.13-15; 115.14-18; 117.13-15	

Section	Z no.	Z folio	AL (GC)	U	X	W	V	Mk	Other
Payments for injuries	1242	39 ^r b.9-39 ^{va} .7	DC II.viii.68; VI.23; II.xl.24		219r.1-11	104v.4-9; 91r.3-6; 92r.6-8	38r.20-22	117.15-20; 97.12-15; 98.20-21	
Rabid dog	1246	39 ^{va} .8-10	II.xxii.8		194v.16-17	74r.19-20	34r.2-3	71.10-11	Y: 11va.12-11vb.14
Values of falcons and nests	1247	39 ^{va} .11-24	I.xxvi.l-9	74.8-75.1	175r.5-14	44r.4-13	32r.10-18	67.3-12	
THE TAIL OF Z									
Presentation of theft	1256	39 ^{va} .25-39 ^{vb} .14	DC II.iii.21-22						
Rearing a child	1258	39 ^{vb} .14-40r.13	DC II.xviii.13						LatB 241.10-22
Boundaries	1260	40r.14-40rb.5	VIII.xi.32; DC II.xx.2-3, 5				22r.23-22v.7	46.6-10; 56.9-19	H: 1153
Sharelands	1264	40rb.6-18	cf. DC II.xx.9-12						H: 1152, 1148
Land law, claiming land	1267	40rb.19-41vb.9							
Proprietorship of land	1275	41vb.10-41ra.17	cf. II.xxx.ix						
Claiming land, manors	1282	41ra.18-41va.15							
Coming of age	1291	41va.16-41vb.4	VIII.xi.34						
Bloodland	1296	41vb.5-9	XI.iv.18						S: 1,902

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
<i>Maer and cynghellor</i>	1297	41vb.10– 42ra.8							
Fishing	1303	41ra.9–17				cf. 87r.11–14		cf. 90.16–19	
Seven bishop-houses	1305	42ra.18– 42rb.8	DC II.xxiv.1– 12				40r.14–27	102.7–20	
Division of <i>galanas</i>	1310	42rb.8–15							
Value of blood	1312	42rb.15–18							LatB: 241.3
Men of different status	1313	42rb.19–25							
Provosts and <i>galanas</i>	1314	42rb.26– 42va.5							LatB: 248.24– 249.4; S: 1,930–1
Manors and renders	1320	42va.21– 42vb.9							
Renderers from villeins	1326	42vb.10–22							LatB: 249.5–13
Women and violence	1329	42vb.23– 43ra.22							
Ploughing the king's highway	1335	43ra.23–24	GC II.xxxii	95.10–13			26r.16–19	50.16–18	
Arson, killing animals, women	1336	43ra.25– 43rb.12							
Triads	1341	43rb.13–23							H: 315
Denial of a son	1343	43rb.24– 43va.2							

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
Killings and attacks	1344	43va.3– 43vb.18							Lat B: 245.17–39
Hosting the king and his court	1353	43vb.19–28							
Eight packhorses	1356	45ra.1–5	GC II.xxxv.7	102.14–18	189v.17–20	63r.9–12	27r.21–24	52.23–53.2	
Triads	1358	45ra.5–17	DC II.viii.6–7		190r.1–9	63r.12–22	27r.24–27v.9	53.2–11	
Clerics fighting	1362	45ra.18–23	cf. DC II.xxiii.28		190r.9–11	63v.1–5	27v.10–14	53.11–15	
Action on other men's land	1364	45ra.24– 45vb.24	GC II.xxxii.9– 17; GC II.xxxi.5– 6; GC II.xxx.25	96.3–98.13; 93.11–13	190r.11– 191r.19	63v.5–64r.15	27v.14–25	53.15–55.15	
Calves	1380	45vb.25– 46va.22	GC II.x.1–20; GC II.xi.1–16	59.13–61.15	191r.20– 192v.16	67v.18–69r.21	30r.22–31v.13	61.10–64.3	
Foals	1422	46va.23– 49ra.8	GC II.ix.1–19	56.10–58.3	192v.17– 193r.19	66r.14–66v.21	29r.3–29v.7	58.17–59.21	
Gwestfa and dawnbwyd	1444	49ra.9– 49va.23	GC II.xxxiv.1–11	99.4–6, 17; 102.2	207r.15–20; 221r.14–16	62r.10– 62v.17; 61v.6–7	26r.25–27r.9	51.7–52.10; 49.9–10	
Sharelands	1464	49va.24– 49vb.5	DC II.xx.7; GC II.xxxiv.12	102.2–3	221v.7–8	62r.1–2	26r.1–2	49.25–50.1	
Adjudging land to a man	1467	49vb.6–12	DC II.xx.11– 12						
Boundaries	1469	49vb.13–18	DC II.xxii.4; cf. GC II.xxx.25				23r.22–24	45.2–4	
Claiming land through kin and descent	1471	49vb.19– 50ra.10							

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
Granting land	1475	50ra.11-28	GC II.xxx.26-27	90.9-15	189r.18-189v.3	61r.21-61v.5	24r.6-10	47.11-16	
Triads	1477	50rb.1-20							H: 53-54, 784
Values of animals	1481	50rb.21-50va.17	GC II.xxiv.4-5; DC II.xxvii.15; Vi.11						
Values of horses and their tails	1491	50va.18-50vb.12	GC II.ix.17-27; DC II.xxviii	58.3-4	193r.17-19	67r.1, 19; 71v.2-4	29v.9-10, 24-25; 32v.11-12	59.23-24, 60.13	
Value of foals	1505	50vb.12-32	cf. GC II.ix.1-16						
Half sentence	1517	52ra.1-8							
Seven women whose sons are not entitled to land	1518	52ra.9-52rb.21	cf. GC II.xxix.1						
Offences against the lord	1526	52rb.22-52va.6							
Killing animals	1528	52va.7-16	DC II.xxvii.20						
Selling an animal for castration	1530	52va.17-25	VIII.xi.38						
Number of oaths needed for denial	1531	52va.26-52vb.21	Vii.19; DC II.xi.18; DC II.x.3; XIV.xxvii.15						
Compurgation for animal theft	1538	52vb.22-53ra5							

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
Stealing a horse	1540	53ra.6–11	GC II.ix.26	58.14–15	206v.11–13	67r.16–19	29v.22–24	60.11–13	H: 931
Theft	1542	53ra.12– 53rb.24							H: 923
Swearing oaths	1550	53rb.25– 53vb.18							Lat B: 247.37– 248.9 (omitting 1557 eraill a ddywaidd ...)
Triads	1559	53vb.19– 54rb.27	GC II.xxxix.29, 31; GC II.xxxvi.1, 3	114.17–115.4; 103.1–104.3; 106.9–17	218v.9–17; 217v.16– 218r.1	103v.4– 104r.2; 104r.11–13; 104r.21– 104v.1		114.23–25; 117.9–11; 115.21– 116.14; 126.16–19	Lat B: 246, 247
Animals: corn damage	1570	54va.1–25	cf. VIII.xi.7						Lat B: 236.20–23?
Stabbings	1575	54vb.1–11							Lat B: 247.21–3
Values of medical treatment	1576	54vb.12– 55ra.2	cf. VC L.viii.8–12						
Triad	1582	55ra.3–13							H: 1035
Blinding by a branch	1583	55ra.14–22							Lat B: 247.17–20
<i>Agweddi</i>	1584	55ra.23– 55rb.1							
Innocent bystander	1585	55rb.2–7							Lat B: 209.33–5
Denials	1586	55rb.8–23							

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
Llyfr Cynog	1591	55rb.24- 57va.3							H: 141, 414; S: 1,491-2, 1,668, 2,140-2,146
Prologue with Rome story	1612	57vb.1- 58rb.23	DC pr.n.39						S: 2,518-24
Dating of the world	1619	58rb.24- 58va.21	DC pr.n.39						S: 2,376
Fifteen thieves	1625	58va.22- 58vb.27	DC II.viii.90-94						
CYNGHAWSEDD COLLECTIONS									
Stating the extent of a claim	1629	61ra.1- 64ra.26	IX.xvi.3-35						H: 1095; S: 2,171
Crosses	1697	64rb.1- 64va.19	IX.xvii.1-6						H: 958, 968, 967
The nine tongued-ones	1706	64va.20- 65va.16	IX.xviii.1-15						H: 1010, 1011
Eight packhorses	1727	65va.17- 65vb.18	IX.ix.1-8						
Nine abetments: <i>galanas</i>	1735	65vb.19- 66vb.2	IX.xx.1-4						H: 892, 908, 895-6, 899, 910, 901-3, 921
Nine abetments: theft	1764	66vb.3-67ra.3	IX.xxi.1-5						H: 938, 935, 925

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
Nine abetments: fire	1774	67ra.4- 67rb.15	IX.xxii.1-2						
<i>Cylhyryn canastr</i>	1783	67rb.16- 67va.18	IX.xxi.6-8						
Lords entitlement to property	1788	67va.19- 68ra.17	IX.xxiii.1						S: 2,546
<i>Galanas</i>	1790	68ra.18- 69va.4	IX.xxiv.1-14						H: 824, 576, 699, 701
Crosses	1817	69va.5- 69vb.21	IX.xxv.1-3						H: 985, 961, 986; S: 2,525
Land diagram	1825	70r							
Cases where maintainers are required	1826	70va.1-10	IX.xxxv.1; GC II.xxxviii.pr; 1-6	104.12-18					S: 2,531-2
Men who should be maintainers	1828	70va.11- 70vb.22	IX.xxxvi.1-8						
Claiming an alien	1836	70vb.23- 71va.19	IX.xxxvii.1-4						
Claiming land	1848	71va.20- 72rb.20	IX.xxv.4-12; GC II.xxxii.5, 7	95.16-96.1				50.19-21	H: 781-5, 179
Note on the manuscript	1870	72rb.21-72v.5							
Separation of man and property	1873	73ra.1-11	IX.pr; VC III.ii.32-2			93r.16-18	38v.4-6	99.3-5	

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
A claim of theft	1874	73ra.12- 77ra.24	IX.i.1-32						H: 1014, 1067, 1074, 661-2, 833-5, 837-47; S: 2,202-7
Charging theft	1964	77va.1- 78vb.21	IX.ii.1-9						H: 924, 730, 928-33; S: 2,197-9
Punishments for theft	1987	78vb.22- 80ra.12	IX.iii.1-7						H: 684, 665, 676-7, 681, 303
A claim for violence	2011	80ra.13- 80rb.26	IX.iv.1-3						
Violence in absence	2017	80va.1- 80vb.12	IX.v.1-5						H: 1031
Surreption	2026	80vb.13-81v.3	IX.vi.1-6						H: 1040
Loans	2037	81va.4-82vb.3	IX.vii.1-12						
Deposits	2057	82vb.4- 83rb.24	IX.viii.1-6						
Lending	2067	83va.1-83vb.4	IX.ix.1-5						
Hiring	2072	83vb.5-14	IX.x.1						
Exchange	2075	83vb.15- 84ra.1	IX.xi.1						
Negligence	2078	84ra.2-18	IX.xii.1						
Impounding	2082	84ra.19- 84rb.26	IX.xiii.1-4						H: 504

Section	Z no.	Z folio	AL	U	X	W	V	Mk	Other
Unlawful removal	2087	84rb.27- 84va.23	IX.xiv.1-2						
Triads, judges and judging	2091	85ra.1-87va.6	DC II.viii.110- 112; DC II.viii.78						H: 369-71, 354, 376, 1-2, 237-8, 247-253, 30, 472, 482
Claiming land	2118	87va.7-17	IX.xxvi.1-9						
Lineage and descent	2120	87va.18- 90vb.6	IX.xxvii.1-21						
<i>Dadannudd</i>	2156	90vb.7-92va.4	IX.xxviii.1-13						H: 1137
Contention	2190	92va.5-93rb.8	IX.xxix.1-4						
Mother-right	2203	93rb.9- 95rb.17	IX.xxx.1-17						H: 1133, 1134
Division	2232	95rb.18- 95va.24	IX.xxxi.1-2						H: 763, 786; S: 2,533-45
Equal division	2239	95va.25- 95vb.27	IX.xxxii.1-2						H: 792, 797, 800
Final division	2244	96ra.1- 97ra.15	IX.xxxiii.1-9						H: 779
Setting boundaries	2263	97ra.16- 98rb.5	IX.xxxiv.1-8						H: 1147
Triad	2285	98rb.6-98vb.3							H: 185

TEXT AND TRANSLATION

LLAWYSGRIF POMFFRED

¹Howel dda vab Kadell brenhin Kymrv a wnaeth drwy rad Duw a dyrwest a gweddi (gan oedd eiddo adan ev tervyn: pedwar cantref ar hugain yn Neheubarth; deu naw cantref Gwynedd; trugain tre tra Chyrchell; trugain tre Buellt; ac yn tervyn hynny nid gair neb arnaddvnt hwy a gair yw i 5 gair hwy ar baub); sef ydd oed drygkyfreithiav cyn noc ef, ac y cymerth yntev vj gwyr o bob kymwd o Gymrv ac a'i duc i'r Ty Gwyn ar Daf; a saith vgain baglawc y rwng escyb ac archescyb ac abadav ac athraon da; a gwneuthur kyfreithiev da a oruc a'i kadarnhav yn i enw e hvnan. ²Ac o'r niver hwnnw y kymerth y deuddec llyc doyth a'r vn yscolhaic doyth 10 i wneuthur y kyfreithiav. ³A dodi ymelldith Dduw ac vn y gynvleidva honno ac vn Gymrv benbaladyr ar y neb a dorrai y kyfreithev hynny. ⁴Kans wynt oedd orav ar gof kyfreithiav ac oysav.

⁵Ac a edrychassant kyfreithiav llys yn gynta gan ynt^a bena, gan 1^{rb} perthynant ar | y llys y brenin a'r vrenhines a'r xxiiij swyddawc 15 a'i canlynant:^b penteulu, ynad llys,^c distain, hebogudd, pengwastraud, penkynydd, gwastavell, distain y vrenhines, effeiriad y vrenhines, bardd teulu, gostegwr, drysawr nevadd, drysawr stauell, llawvorwyn ystauell, gwastrawd awyn, kanhwyllydd, trulliat, medydd, meddic, swyddwr llys, coc, troidiauc, gwastrawd^d awyn y vrenhines. 20

⁶Dyled y swyddogion yw kaffel brythynwisc i gan y brenin a lleinwisc i gan y vrenhines dair gwaith bob plwyddyn, Pasc, Nydolic, a Sulgwyn. ⁷Traian holl ynnill y brenin a gaif y vrenhines. ⁸Swyddogion y vrenhines a gaffant traian holl ynnill swyddogion y brenin.

⁹Tri dyn a wna syrhaed i'r brenin: y neb a dorro i nawdd; a'r neb a laddo i 25 wr yn i wydd ac yngwydd i wyr, pan vo ymarvoll a chymanva y rryngtho a phenaeth arall; a'r neb a rwystro i wraic.

^aMS yn ^bMS calynant ^cynad llys] written in the margin, with a mark to locate the words in the text ^dMS Gwastrad

THE POMFFRED MANUSCRIPT

¹Hywel Dda the son of Cadell king of Wales made [laws] by the grace of God and fasting and prayer (because he held within their boundaries twenty-four *cantrefs* in the Deheubarth; the eighteen *cantrefs* of Gwynedd; sixty townships beyond Cyrchell; the sixty townships of Builth; and within that boundary the word of nobody was upon them and their word was a word upon all); this is what there was, evil laws before his time, and he took 6 men from every commote in Wales and brought them to the White House on the Taf; and one hundred and forty of those who held a crozier from among the bishops and archbishops and abbots and good teachers; and he made good laws and confirmed them in his own name. ²And from that number he took the twelve wisest laymen and the single wisest scholar to make the laws. ³And the curse of God and of that assembly and of the whole of Wales were placed on whoever would break those laws. ⁴For they were the best at the memory of laws and history.

⁵And they examined the laws of the court first because they are the chief, because the king and the queen and the 24 officers who accompany them pertain to the court: the chief of household, the court justice, the *distain*, the falconer, the chief groom, the chief huntsman, the chamberlain, the queen's *distain*, the queen's priest, the household poet, the silentiary, the hall doorkeeper, the chamber doorkeeper, the chambermaid, the groom of the rein, the Chandler, the butler, the mead-brewer, the mediciner, the court official, the cook, the footholder, the groom of the queen's rein.

⁶The entitlement of the officers is to receive woollen clothing from the king and linen clothing from the queen three times each year, Easter, Christmas and Whitsun. ⁷The queen has a third of all the profit of the king. ⁸The queen's officers shall have a third of all the profit of the king's officers.

⁹Three men cause *sarhaed* to the king: whoever breaks his protection; and whoever kills his man in his presence and in the presence of his men, when there is a treaty and assembly between him and another chief; and whoever obstructs his wife.

¹⁰Kanmvw agen a delir yn i syrhaed wrth bob cantre a vo yn i dyrnas, gwialen arian a thri ban danai a thri i arnai a gyrhayddo o'r ddaiar hyd
^{1 va} i iad y brenin pan ysteddo yn i gadair kynn | fyrvet^a a'i arianvys, a ffiol
 aur y bo llawn ddiod y brenin ynnddi, kyn dewed ac ewin ameth a ryddalio
 aradr saith mlyned, a chlawr aur kyfled ac wyneb y brenhin a chyn dewed ⁵
 a'r ffiol.

¹¹Braint arglwyd Denewr a delir o warthec gwynion a ffen^b pob vn
 wrth loscwrn i gilið, a tharw rwng pob vgain ohonvn val y bo gyflawn o
 Argoel hyd yn llys Denewr. ¹²Galanas brenhin yw i syrhaed deirgwaith
 gan i dderchavel^c dair gwaith gan dri drechavel. ¹⁰

¹³O dri mod i syrheir y vrenhines: pan dorrer i nawdd; pan dynner peth
 o'i llaw gan drais; pan drawer drwy lid; ac yna traian syrhaed y brenhin
 vyð i syrhaed hithe, heb aur heb ariant.

¹⁴Vn dyn ar bymthec ar hugaint ar veirch a gynail y brenin yn i
 gyweithas: y pedwar ar hugaint swyddawc a'r deuddec gwestai; i am ben ¹⁵
 hynny y teulv a'i gerddorion a'i ynghanogion a'i weision bychain.

¹⁵Anrydeddusa wedi y brenin a'r vrenhines vydd yr edling. ¹⁶Braut
 ne mab braut vyð ynte i'r brenhin. ¹⁷Nawð yr edling hebrwng e dyn
^{1 vb} | hyd yniogel. ¹⁸Vn syrhaed ac vn alanas yw yr edling a'r brenhin, eithyr
 aur ac ariant brenhinawl a'r gwarthec a osodir o Argoel^d hyd yn llys ²⁰
 Dinewr. ¹⁹J le yn y nevað i am y tan a'r brenin. ²⁰Yrwng y gwrthrychad
 a'r golovyn nesa ydaw idd eiste^e yr effeiriad teulu. ²¹Oddyna y penkynyð.
²²Wedi hynny nid oes le dilis i neb. ²³Y brenin bie rroddi i holl dravl i'r
 edling yn anrydeddus. ²⁴Aed yr edling a'r macwiaid gidac ef i nevað y
 brenin. ²⁵Y kynvtwr bie kynne taan iddaw a chav y dryssav wedi ddel i ²⁵
 gyscu. ²⁶Dygawn a ddyly yr edling yn y tair gwyl arbenic. ²⁷Bonheddic^f
 kanhwynawl a eiste ar gled^g y brenin. ²⁸Y parth deav iddaw oddyna pawb
 val y myno.

²⁹Nawð brenhinawl y syð i bob swyddawc ac i eraill a gyrcho y llys.

³⁰Nawdd y vrenhines yw dwyn dyn dros dervyn y wlad heb erlid heb ³⁰
^{2 ra} ragod. ³¹Nawdd y pentevle yw kynhebrwng | y ddyn^h dros dervyn y
 kymwd. ³²Nawð yr effeiriad teulu yw kynhebrwng y ddyn hyd yr eglwys
 nessa. ³³Nawð y distein, kynhebrwng i ddyn o'r pan savo yngwsaneth

^affyrvet] *catchword* ^bMS ffer i ^cMS dderchaed ^dMS argo l with a hole in the page
^eidd eiste] i ddistain ^fbonheddic] o veddic ^gMS tled ^hy ddyn] *catchword*

¹⁰A hundred cows nevertheless are paid as his *sarhaed* for every *cantref* which is in his kingdom, a silver rod with three knobs under it and three upon it which extends from the ground up to the crown of the king's head when he sits in his chair and the same shape as his ring finger, and a gold cup which holds the king's full draught in it, as thick as the nail of a farmer who has been holding a plough for seven years, and a golden cover as broad as the king's face and as thick as the cup.

¹¹The status of the Lord of Dinefwr will be paid with white cattle and the head of each one at the tail of the other, and a bull between every twenty of them so that it [the line] is complete from Argoel as far as the court of Dinefwr. ¹²The *galanas* of the king is three times his *sarhaed* augmented three times with three augmentations.

¹³In three ways is the queen insulted: when her protection is violated; when something is taken by force from her hand; when she is struck in anger; and then a third of the king's *sarhaed* will be her *sarhaed*, without gold [and] without silver.

¹⁴The king maintains thirty-six men on horseback in his company: the twenty-four officers and the twelve guests; and on top of that his household and his musicians and his dependants and his minor servants.

¹⁵The most honourable after the king and the queen will be the heir-apparent. ¹⁶He shall be a brother or a brother's son to the king. ¹⁷The protection of the heir-apparent is to accompany a man until he is in a safe place. ¹⁸The heir-apparent has the same *sarhaed* and *galanas* as the king, except for the royal gold and silver and the cattle which are positioned from Argoel to the court of Dinefwr. ¹⁹His position in the hall is by the fire with the king. ²⁰Between the heir-apparent and the column next to him sits the priest of the household. ²¹Then the chief huntsman. ²²After that there is no set place for anyone. ²³It is for the king to provide the heir-apparent with the whole of his expenditure honourably. ²⁴Let the heir-apparent and the squires with him go to the king's hall. ²⁵It is for the woodman to kindle a fire for him and to shut the doors after he has gone to sleep. ²⁶The heir-apparent is entitled to sufficient at the three principal feasts. ²⁷An innate nobleman shall sit on the king's left. ²⁸On his right side from then on everyone [sits] as he wishes.

²⁹Every officer and others who seek the court have royal protection. ³⁰The queen's protection is to accompany a man beyond the boundary of the country without pursuit and without ambushing. ³¹The protection of the chief of the household is to accompany a man across the boundary of the commote. ³²The protection of a priest of the household is to accompany a man as far as the next church. ³³The protection of the *distain*, to accompany his man from the time when he stands in the

y brenin yni el y dyn diwaytha o'r llys. ³⁴Nawð yr ynad llys, o'r pan ddechreuer y dadle o'r hawl gynta yni ddarffo y ddiwaytha. ³⁵Nawdd hebogyð yw hebrwng i ddyn hyd y lle pella yr helia a'i adar y dyð hwnnw. ³⁶Nawð penkynyð yw hyd y clywer bella llef i gorn. ³⁷Nawð y pengwastrawd yw tra byrhao redec march kynta yn y llys. ³⁸Nawð gwas 5 ystavell, o'r pan eler i wrwyna yni ddarffo kyweirio gwely y brenhin. ³⁹Nawð y distain y vrenhines a difer dyn o'r pan savo yngwysanaeth y brenhin yni el y dyn diwaytha i gyscu o'r ystavell. ⁴⁰Kyffelib yw nawð 2^{rb} | yr effeiriad a'i gilið. ⁴¹Kyfelib yw nawð y vorwyn ystavell a'r gwastavell. ⁴²Nawdd bard teulv yw kynhebrwng i ddyn ar y penteulv. ⁴³Nawð y 10 gostegwr yw diffryd i ddyn o'r osteg gynta hyd y ddiwaytha. ⁴⁴Nawð y troydiawc yw o'r pan eisteddo dan draed y brenhin yni el y'w ystavell. ⁴⁵Nawdd y koc yw o'r pan bober y golwyth kynta yni ddarffo y diwaytha a'i ossod rrac bron y brenhin a'r vrenhines. ⁴⁶Nawdd y swyddwr llys a weryd dyn o'r pan ddechrevo ranv bwyd hyd pan gaffo y dyn diwaytha i 15 vwyd. ⁴⁷Nawð medydd a ddiffer o'r pan ddarymertho kerwyn vedd hyd pan i kvddio. ⁴⁸Nawdd y trulliad a weryd dyn o'r pan ddechrevo gwallaw y gerwyn gynta hyd pan wallawer y ddiwaytha.^a ⁴⁹Nawdd meddic yw o'r pan gymero genad y brenhin i edrych claf hyd oni ddel i'r llys. ⁵⁰Nawð dresawr y nevadd, kynhebrwng i ddyn hyd y pyrth a'i wialen parth a'r 20 2^{va} porthawr; canys ef a'i gorchymyn. | ⁵¹Nawð y porthawr yw cadw y dyn yni el y penteulv y'w lety drwy y porth, ac yna y nowddwr yniogel hyd pan ddaw y dyn diwaytha o'r llys. ⁵²Nawdd y drysawr ystavell yw kynhebrwng i ddyn ar y porthawr. ⁵³Nawdd y gwastrawd awyn yw kynhebrwng y dyn tra wnel y go bedair pedol ac ev to hoilion a thra bydolo amws y brenhin. 25 ⁵⁴Kyffelib yw y nawdd y gwastrawd awyn y vrenhines a nawð gwastrawd^b awyn y brenin. ⁵⁵Nawð y kanhwyllydd yw o'r pan enyner kanwyll gynta hyd pan ddiffodder y ddiwaytha.

⁵⁶Pwybynnac a dorro nawð yr vn o'r rrai hynny, nevt syrhaet ev. ⁵⁷Syrhaed y penteulv a ddyly traian syrhaed y brenhin, ac velly i alanas 30

^aMS ddiwaytho ^bMS gwastrad

service of the king until the last man leaves the court. ³⁴The protection of the court justice, from when the pleading begins from the first claim until the last finishes. ³⁵The protection of the falconer is to accompany his man to the furthest place in which he shall hunt with his birds that day. ³⁶The protection of the chief huntsman is to the furthest place that the sound of his horn may be heard. ³⁷The protection of the chief groom is as long as the swiftest horse in the court continues to run. ³⁸The protection of the chamberlain, from when it is the time to go and gather rushes until the king's bed is spread out. ³⁹The protection of a queen's *distain* safeguards a man from the time he may stand in the service of the king until the last man from the chamber goes to sleep. ⁴⁰The protection of the priests are in the same way as their fellows. ⁴¹The protection of the chambermaid is in the same way as the chamberlain. ⁴²The protection of the household poet is to accompany a man to the chief of the household. ⁴³The protection of the silentary will safeguard his man from the first command of silence to the last. ⁴⁴The protection of the footholder is from the time when he sits beneath the feet of the king until he shall go to his chamber. ⁴⁵The protection of the cook is from when the first portion is cooked until he has placed the last before the king or queen. ⁴⁶The protection of a court officer shall safeguard a man from the time when he begins to distribute the food until the last person shall have his food. ⁴⁷The protection of the mead-brewer will safeguard [a man] from when he starts to serve the mead vat until he shall cover it. ⁴⁸The protection of the butler shall safeguard a person from when he starts to draw from the first vat until the last one is emptied. ⁴⁹The protection of the mediciner is from when he goes with the permission of the king to visit the sick person until he may come to the court. ⁵⁰The protection of the doorkeeper of the hall, to accompany his man with his rod to the gate towards the porter, since he will have charge of him. ⁵¹The protection of the porter is to keep a person until the chief of household comes through the gate to his lodgings, and then he is kept safely there until the last man should come from the court. ⁵²The protection of a doorkeeper of the chamber is to accompany his man to the porter. ⁵³The protection of the groom of the rein is to accompany the man as long as it takes the smith to make four horseshoes and their set of nails and as long as it takes to shoe the king's destrier. ⁵⁴The protection of the groom of the queen's rein is the same as the groom of the king's rein. ⁵⁵The protection of the chandler is from when the first candle is lit until the last is extinguished.

⁵⁶Whoever violates the protection of one of those, it is *sarhaed*. ⁵⁷The *sarhaed* of the chief of the household is entitled to be a third of the

heb aur heb ariant. ⁵⁸Distain, ynad llys, penkynyð, gwasdrawd, hebogyð, vn syrhaed ac vn alanas ac vn ebediw, ac vn vrant yw ev merched. ⁵⁹Yn
²^{vb} i galanas i telir naw mvw | [a naw]^a vgain mvw gan dri drychavel. ⁶⁰Pvnt
 yw gobyr ev merched. ⁶¹Tair pvnt i chowill.^b ⁶²Saith bvnt yw i hagweddi.
⁶³Syrhaed pob vn o'r swyddogion eraill eithyr y penteulv a'r effeiriad teulu
 (kyn hanwyn o'r swyddogion nid vn vrant): yn ev sarhaed i telir chwe
 buw a chwevgain o ariant. ⁶⁴Yn ev galanas i telir chwe buw a chweigain
 mvw gan dri drychavel. ⁶⁵Yn i hebediw i telir chwe^c vgain. ⁶⁶Yn i gobyr i
 telir chwevgain. ⁶⁷Yn i chowill pvnt a haner. ⁶⁸Yn i hagweddi^d tair pvnt.
⁶⁹Y neb a laddo dyn, i syrhaed yn gyntaf a delir, oddyna i alanas. ⁷⁰Ni byð
 arddrychavel yn syrhaed neb. ¹⁰

⁷¹Llety y penteulu yw y ty mwia yn y dref, cans yn i gylch i byð llety y
 teulu^e mal y bwynt barod ymhob raid. ⁷²Yn llety y penteulu y byddant
³^{ra} y bardd teulu a'r meddic | teulu.^f ⁷³Llety er effeiriaid a'r yscolheigion
 vydd ty y kapele. ⁷⁴Llety effeiriad y vrenhines yw ty y clochyð. ⁷⁵Llety y
 distain a'r swyddwyr i gyd gidac ef, y ty nessa i'r llys. ⁷⁶Llety yr ynad vyð
 ystavell y brenin nev y nevadd, a gobennydd ydd ysteddo y brenin arnaw
 y dyd a a dan i ben ynte y nos. ⁷⁷Llety y pengwastrawd vyð y ty nessa
 i yscubaur y brenhin a'r gwastrodion gidac ef kans hwi a ran yr ebran.
⁷⁸Llety y penkynyð vyð odynd y brenin a'r kynyddion gidac ef. ⁷⁹Llety
 yr hebogyð vyð yscubawr y brenin, gani char ehebawc vwc. ⁸⁰Gwely y
 gwastavell a'r vorwyn yn ystavell y brenin y byddant. ⁸¹Llety dressawr
 nevadd a dressawr ysdavell yw ty y porthawr. ²⁰

⁸²Amkwyn a gaif y penteulu yn i lety, nid amgen no thair saic a thri
 chornaid medd; a chyvarvvs bob blwyddyn, nid amgen no thair pvnt, a
 gaif i gan y brenhin. ⁸³O anraith a wnel y tevlv ran devwr a gaif o byð
 y gyd ac wy; ac o draian y brenin yr eidion a ddewisso. ⁸⁴Y neb a wnel
 cam is kolofnav, os y pentevlv a'i deily^g vwch kyntedd, traian i ddirwy
³^{rb} | nev i gamlwrw a gaif. ⁸⁵Os deily^h ef kyn no'r distain ynghyntedd y nevadd

^aFrom X ^bMS chwill ^cMS chw ^dMS hagwedd ^eteulu] pe then a gap for around 10 letters ^fteulu] catchword ^gMS dyly ^hos dyly] os os=dyly over 2 lines

king's *sarhaed*, and his *galanas* in the same way without gold without silver. ⁵⁸The *distain*, court justice, chief huntsman, groom, falconer, have the same *sarhaed* and the same *galanas* and the same *ebediw*, and their daughters are of the same status. ⁵⁹In their *galanas* are paid nine cows and nine score cows with three augmentations. ⁶⁰The *gobr* of their daughters is a pound. ⁶¹Her *cowyll* is three pounds. ⁶²Her *agweddi* is seven pounds. ⁶³The *sarhaed* of every one of the other officers except for the chief of the household and the priest of the household (for though they come from the officers they are not of the same status): in their *sarhaed* are paid six cows and six score of silver. ⁶⁴In their *galanas* are paid six cows and six score cows with three augmentations. ⁶⁵In their *ebediw* are paid six score. ⁶⁶In her *gobr* [their daughter] is paid six score. ⁶⁷In her *cowyll* a pound and a half. ⁶⁸In her *agweddi* three pounds. ⁶⁹Whoever may kill a man, his *sarhaed* is paid first, then his *galanas*. ⁷⁰There is no augmentation on anyone's *sarhaed*.

⁷¹The lodging of the chief of the household is the largest house in the township, since around it will be the lodgings of the household so that they may be ready for every need. ⁷²It is in the lodging of the chief of the household that the poet of the household and the mediciner of the household shall be. ⁷³The lodgings of the priest and the scholars will be the chaplain's house. ⁷⁴The lodging of a queen's priest is the house of the sexton. ⁷⁵The lodging of the *distain* and all the officials with him, the house next to the court. ⁷⁶The lodging of the justice will be the king's chamber or the hall, and the pillow on which the king sits on that day shall go beneath his head at night. ⁷⁷The lodging of the chief groom will be in the house next to the king's barn and the grooms with him since they distribute the fodder. ⁷⁸The lodging of the chief huntsman will be the king's kiln with the huntsmen with him. ⁷⁹The lodging of the falconer will be the king's barn, for a falcon does not like smoke. ⁸⁰The bed of the chamberlain and [the bed of] the chambermaid will be in the king's chamber. ⁸¹The lodging of the doorkeeper of the hall and the doorkeeper of the chamber is the porter's house.

⁸²The chief of the household shall have provision in his lodging, namely three dishes of food and three hornfuls of mead; and a gift every year, namely three pounds, which he gets from the king. ⁸³From the spoils which the household brings he gets the share of two men if he is with them; and from the king's third the bullock he chooses. ⁸⁴Whoever commits a wrong below the columns, if the chief of the household catch him in the upper part of the hall, he shall receive a third of his *dirwy* or his *camlwrw*. ⁸⁵If he catches him before the *distain* in the upper part of the

[trayan a geiff].^a ⁸⁶Kornaid með a ddaw iddaw ymhob kyveddach i gan y vrenhines. ⁸⁷O gad y brenin neb o'r teulv i ganthaw hyd oddis y pentan, gwahodded y penteulv^b hwnnw attaw^c e hvn. ⁸⁸Ar tal y nevað yd eisted^d y penteulu a'r teulu^e yn i gylch. ⁸⁹Kymered yr henevydd a vyno ar i ddeav ac arall ar i assw. ⁹⁰March osseb a gaif gan y brenin, ⁹¹a dwy ran o'r ebran 5 a gaif i varch.

⁹²Y neb a syrhaio ne a laddo effeiriad tevlv dioddeved kyfreith seneð, ac am i waradwydd xij mvw iddaw: y traian a gaif ef a'r devparth a gaif y brenin. ⁹³Effeiriad teulu a gaif y wisc i penydio y brenin ynddi, a hynny erbyn y Pasc. ⁹⁴Ef a gaif offrwm y teulu a'r brenin a'r sawl a gymero offrwm 10 yn y tair gwyl arbenic. ⁹⁵Byth agen ef kymer ef offrwm y brenin. ⁹⁶Bwyd saic a gaif o'r llys yn i amkwyn a chornaid með a march buddoseb i gan 3^{va} y bre|nin,^g a thraian holl degwm y brenin. ⁹⁷Trydyð anhepkor brenin [a] trydydyn^h a geidw braint yn absen y brenin yw.

⁹⁸Effeiriad y vrenhines a gaif march buddoseb gan y vrenhines. ⁹⁹Ef 15 a gaif i hofferwm hi ac a berthyno attai dair gwaith yn y vlwyddyn. ¹⁰⁰Offrwm y vrenhines agen a gaif preswylvodawc. ¹⁰¹Y wisc y penyttio y vrenhines y grawys ynddi a gaif ef. ¹⁰²Y le yn yr stavell kyvair wyneb a'r vrenhines y bydd.

¹⁰³Distain a ddyly gwisc y penteulv ymhob vn o'r tair gwyl arbenic. 20 ¹⁰⁴Gwisc y distain a gaif y bardd tevlv. ¹⁰⁵Gwisc y bardd teulv a gaif dresawr y nevadd. ¹⁰⁶Kroen hydd a gaif y distain gan y kynyddion o hanner Chwefraul hyd hanner Mai pen i govynno. ¹⁰⁷O'r pan ddel y distain i'r llys, wrth i kyngor i byð y bwyd a'r llyn yn hollawl. ¹⁰⁸Ef a ddengys briawd le i bawb yn y nevadd. ¹⁰⁹Ef biav ranv y lletyav i 25 3^{vb} bawb. ¹¹⁰Ef a gaif i varch buðoseb gan y brenin. ¹¹¹Dwy ran | o'r ebran a gaif [i] varch. ¹¹²Rydd vyð y tir iddaw. ¹¹³Y distain a gaif gobyr mayr y biswail. ¹¹⁴xxiiij a gaif i gan bob swyddawc a ddarymreddo bwyd ne lyn yn y llys pan elont yn i swydd. ¹¹⁵Ef biav rannv ariant y gwylvae. ¹¹⁶Ef biav arddystuⁱ gwirodav yn y llys. ¹¹⁷Ef biav traian [dirwy]^j a 30 chamlwrwf y gwsnaythwyr bwyd a llyn, nid amgen y trulliat, y koc,

^aFrom X ^bpenteulv] written over a deleted word ^chwnnw attaw] written over deleted words ^dyd eisted] y distain ^eMS cenn ^fMS o ^gnin] catchword ^htrydydyn] Tri dyn ⁱMS arddydv ^jFrom X

hall *he shall have a third*.⁸⁶ A hornful of mead shall come to him from the queen in every feasting. ⁸⁷If the king allows any one of the household away from him to below the fireplace, let the chief of the household invite that man to come to him. ⁸⁸At the end of the hall the chief of the household shall sit with the household around him. ⁸⁹Let him take the elder he wishes on his right and another on his left. ⁹⁰He shall receive a horse always ready from the king, ⁹¹and his horse shall have two shares of the fodder.

⁹²Whoever insults or kills the priest of the household let him suffer the law of the synod, and for his shaming 12 cows will be paid to him: he shall have a third and the king shall have two thirds. ⁹³A priest of the household gets the garment in which the king does penance, and that by Easter. ⁹⁴He has a right to the offering of the household and the king and [that] of whoever takes the offering in the three principal feasts. ⁹⁵He always, nevertheless, takes the king's offering. ⁹⁶He has a dish of food as his provision from the court and a hornful of mead and a horse always ready from the king, and a third of all the king's tithe. ⁹⁷He is one of the three indispensables of a king *and* one of three men who preserve status in the absence of the king.

⁹⁸A queen's priest shall have a horse always ready from the queen. ⁹⁹He shall have her offering and that of those who belong to her three times in the year. ¹⁰⁰The offering of the queen nevertheless he shall have at all times. ¹⁰¹He shall have the garment in which the queen does penance at Lent. ¹⁰²His place shall be in the chamber opposite the queen.

¹⁰³The *distain* is entitled to the garment of the chief of the household on every one of the three principal feasts. ¹⁰⁴The household poet has the garment of the *distain*. ¹⁰⁵The hall doorkeeper has [the garment] of the household poet. ¹⁰⁶The *distain* shall have the skin of a stag from the huntsmen from half way through February until half way through May whenever he asks. ¹⁰⁷From when the *distain* goes into court, the food and drink will be entirely according to his advice. ¹⁰⁸He shall indicate the appropriate place to everyone in the hall. ¹⁰⁹It is his task to allocate the lodgings to everyone. ¹¹⁰He shall have a horse always ready from the king. ¹¹¹His horse shall have a double share of the fodder. ¹¹²His land will be free to him. ¹¹³The *distain* has the *gobr* of the dung *maer*. ¹¹⁴He shall have twenty-four [pence] from every officer who serves food or drink in the court whenever they take up their office. ¹¹⁵It is for him to distribute the silver of the festivals. ¹¹⁶It is for him to test the liquors in the court. ¹¹⁷It is for him to have a third of all *dirwy* and *camlwrw* fines of the servers of food and drink, namely the butler, the cook and the

a swyddwyr y llys. ¹¹⁸Ef a ddyly anrec i gan y brenin a lienwisc i gan y vrenhines dair gwaith yn y vlwyddyn.

¹¹⁹O'r pan ddotto y distain nawdd Duw a nawdd y brenin a'r vrenhines yn y llys, a dorro y nawð hwnnw, nid oes nawdd iddo nac yn llys nac yn llan. ¹²⁰Kyfranawc yw y distain ar y xxiiij swyddawc, ¹²¹a dwy ran o 5 ariant y gwestvae; ¹²²a dwy ran a gaif o grwyn y gwarthec a ladder yn y gegin. ¹²³O bob swyð lys a roddo y brenin,^a gobyr a gaif y distain, eithyr y swyddav arbenic. ¹²⁴Croen hyð a ddaw iddaw gan y penkynydd yn 4^{ra} hyddvref (ac o hwnnw i gwnair | llestri^b i gadw kyn y brenhin) a hynny kyn ranv o'r brenin a'r kynyddion. ¹²⁵Ef biav gossod bwyd a diawd rac 10 bron y brenin a niver saic vwch law a niver saic is law yn y tair gwyl arbenic. ¹²⁶Ef hevyd a gaif gyhyd a'i hirvys [o'r cwryf];^c ¹²⁷o'r bragod ar wyneb y gwaddot hyd y kygwn pervedd; ¹²⁸o'r með hyd y kwgwn eitha.

¹²⁹Y neb a wnel cam ynghynteð y nevað, os^d deyl^e y distain traian i ddirwy a'i gamlwrw a gaif. ¹³⁰Ef biav kadw ran y brenhin o'r anrraith; ac 15 o'r renner kymered ych nev vvwch. ¹³¹Distain pie tyngv dros y brenin pan vo rraid. ¹³²Ef yw y treddedyn^f a gynail braint y llys yn absen y brenin. ¹³³Pvnt yw gobyr i verch. ¹³⁴Tair pvnt yw i chowill. ¹³⁵Saith bvnt i hagweddi. ¹³⁶Pvnt a hanner a delir yn abediw distain.

4^{rb} ¹³⁷Dyled yr ynad llys yw eiste y rr|wng y gwrthrychiad^g a'r golofyn y 20 nevað y brenin. ¹³⁸Rran gwr a gymer yr ynad llys o ariant dayred. ¹³⁹Yn rat y barn^h pob braint a berthyno ar y llys. ¹⁴⁰Ef biev dangos braint a dyled a swyddav gwyr y llys. ¹⁴¹xxiiij a gaif ynte i gan y dyn y dangosso vrait iddo. ¹⁴²Pan ddel gobyr kyfraith i'r brawdwr, dwy ran a gaif ef o bydd yn y maes. ¹⁴³Ran devwr a gaif o anrraith a wnel y teulv kyn nid el ef o'i le. ¹⁴⁴O 25 gwrthnepa neb iddaw am y vrawd a varno, rroddent iddaw wystyl yn llaw y brenin; ac o meglir yr ynad llys divarnedic vyð i air a thaled gwerth i davawd i'r brenin ac na varned vyth. ¹⁴⁵Ac o meglir y llall taled i syrhaed i'r ynad llys, a gwerth i davawd i'r brenin. ¹⁴⁶Jawn yw i'r brawdwr kaffael iiij ð kyfraith o bob dadl iiij ð kyfraith. ¹⁴⁷Trydyð anhepcor brenin yw i 30

^a+ kroen hydd *deleted in ms.* ^b[lestri] *catchword* ^c*From X* ^dMS ys ^eMS dyl ^fMS ettededyn ^gMS gwrychiad ^hyn rat y barn] vn heb ran

court officials.¹¹⁸ He is entitled to a gift from the king and a linen garment from the queen three times in the year.

¹¹⁹From when the *distain* places the protection of God and the protection of the king and the queen on the court, whosoever violates that protection, there is no protection for him either in court or in churchyard.¹²⁰ The *distain* is an associate of the 24 officers;¹²¹ and has a double share of the silver of the *gwestfau*;¹²² and he has a double share of the skins of the cattle which are killed in the kitchen.¹²³ Of every court office which the king bestows, the *distain* shall have a payment, save in the case of the principal offices.¹²⁴ The skin of a stag shall come to him from the huntsman in the autumn (and out of that will be made containers to hold the king's horns) and that [he shall have] before they are divided by the king and the huntsmen.¹²⁵ It is for him to place food and drink before the king and several dishes above him and several dishes below him on the three principal feasts.¹²⁶ He shall also have the length of his middle finger *of the beer*;¹²⁷ of the bragget above the dregs also as far as the middle joint;¹²⁸ of the mead as far as the furthest joint.

¹²⁹Whoever commits a wrong deed in the upper part of the hall, if the *distain* captures him he shall have a third of his *dirwy* and his *camlwrw*.¹³⁰ It is for him to keep the king's share of the spoils; and if it be shared let him take an ox or a cow.¹³¹ A *distain* has the task of swearing on behalf of the king when necessary.¹³² He is one of three men who maintain the status of the court in the absence of the king.¹³³ His daughter's *gobr* is a pound.¹³⁴ Her *cowyll* is three pounds.¹³⁵ Her *agweddi* seven pounds.¹³⁶ A pound and a half is paid as the *distain's ebediw*.

¹³⁷The entitlement of the court justice is to sit between the heir-apparent and the column of the king's hall.¹³⁸ The court justice takes a man's share of the silver of the *daered*.¹³⁹ He judges for free on every privilege which pertains to the court.¹⁴⁰ It is for him to indicate the privilege and duty and offices of the men of the court.¹⁴¹ He shall have 24 [d.] from the man to whom he shows his privilege.¹⁴² When a fee for law comes to the judge, he shall have a double share if he is in the field.¹⁴³ He shall have two men's share of any spoils which the household brings though he does not leave his place.¹⁴⁴ If anyone opposes him concerning the judgement he judges, let them give him a pledge in the king's hand; and if the court justice is at fault his word will be disjudged and let him pay the value of his tongue to the king and then let him never judge again.¹⁴⁵ And if the other is at fault let him pay his *sarhaed* to the court justice, and the value of his tongue to the king.¹⁴⁶ It is right for the judge to have 4 legal d. from every case which is worth 4 d.¹⁴⁷ One of the three

4^{va} ynad llys. ¹⁴⁸xxiiij δ a ddaw i'r ynad llys pan dervyner dadyl tir | a daiar.
¹⁴⁹Od a dyn ynghyfraith heb genad taled dair buw gamlwrw, ¹⁵⁰ac o byð y
 brenin yn y lle taled yn ddauddyblic. ¹⁵¹Ni ddyly neb barnv yni wypo tair
 kolofyn kyfraith [a] gwerth pob anivail kyfreithiawl. ¹⁵²Llenlliain a gaif
 yr ynad gan y vrenhines yn breswylodawc. ¹⁵³I varch a ddyly vod yn vn 5
 bresseb a march y brenin. ¹⁵⁴Dwy^a ran o'r ebran a gaif. ¹⁵⁵Y gwasdrawd
 awyn a ddedwc i varch yn kyweir^b pan i myno. ¹⁵⁶Y tir a gaif yn rydd a
 march bytosseb^c i gan y brenin. ¹⁵⁷Pa[r]thavant yr hyd a ddycer am ben
 yrð[...].^d ¹⁵⁸Over dlysav a gaif pan wysdler swyð iddaw, nid amgen no
 thawlbwrð gan y brenin a modrwy aur gan y vrenhines. ¹⁵⁹Na aded ynte 10
 y tylsav hynny i ganthaw nac i werth nac yn rrad. ¹⁶⁰J gan y bardd pan
 gaffo gadair y kymer yr ynad llys korn bual. ¹⁶¹A xxiiij δ a gaif yr ynad
 llys o bob dadl^e ledrad a thir a daiar i gan y kytwy, a hynny i gan y neb
 a ddiangho rrac yr holion hynny. ¹⁶²Ef yw y trydyð dyn a gynail braint y
 llys yn absen y brenin. ¹⁶³Ni thal ebediw, kanys gwell eneydiayth^f llys no 15
 dim presawl arall.

¹⁶⁴Pa ddyð bynnac y dalio heboguð bwn, nev y krehyr nev aran, nev
 4^{vb} chwibanogyl vynyð o rym | hebogav, tri gwsanaeth a wna y brenin i'r
 heboguð y dyð hwnnw: daly i varch tra ddiscyno a thra achuppo i adar a
 thra escyno.^g ¹⁶⁵Dair gwaith ydd anrreca y brenin ef y nos honno ef wrth 20
 vwyd. ¹⁶⁶Ar clet y kynghellawr yd eisted^h eg kyveddach. ¹⁶⁷Kroen hyð yn
 hyddvref a gaif yr hebogyð i gan y penkynyð i wneuthur tavyl hvalav a
 menic iddaw. ¹⁶⁸Dwy ran a gaif i varch o'r ebran. ¹⁶⁹Nit yf namyn tair
 diawt yn y nevadd rrac bod gwall ar i hebogav trwy veðdawd. ¹⁷⁰Llestr
 agen a ervyll y wirawdⁱ iddaw yn y llys. ¹⁷¹O llað yr hebogyð i varch yn 25
 hela ne o byð marw o ddamwain, march arall a gaif i gan y brenin. ¹⁷²Ef
 biev pob hvyedyc. ¹⁷³Ef biev nyth llymysten a gaffer ar dir y llys. ¹⁷⁴Saic a
 gaif yn i amkwyn a thri chornaid medd nev lyn. ¹⁷⁵O'r pan dotto hebogyð
 [y hebogeu yn y eu mud]^j hyd pan i tyno allan ni ddyry ateb i neb a'i holo.
 5^{ra} ¹⁷⁶Kylch | a gaif^k vn waith bob plwyddyn ar taiogav. ¹⁷⁷O bob tayawgdref^l 30
 iij δ kyfraith a gaif i ymborth o'i^m hebogav. ¹⁷⁸I dir a gaif yn rryð. ¹⁷⁹Tair
 anrrec a envyn y brenin bevnvð yn llaw i genad, eithyr y dyð y lladdo

^aMS dwyn ^bMS kywain ^cMS hyt osseb ^dδ is crossed out; a gap is left. ^ebob dadl]
 baddadl ^fMS cgwedaiy th ^gMS ddiscyno ^hyd eisted] y distain ⁱMS rawd ^jFrom X
^ka gaif] catchword ^lMS tayagdfref ^m+ da underlined

indispensables of the king is his court justice. ¹⁴⁸24 d. will come to the court justice when a case of land and earth is concluded. ¹⁴⁹If a man goes to law without permission let him pay a *camlwrw* of three cows, ¹⁵⁰and if the king is in the place let him pay double. ¹⁵¹No one has a right to judge who does not know the three columns of law *and* the value of every legal animal. ¹⁵²The justice shall have a linen garment from the queen at all times. ¹⁵³His horse should be in the same manger as the king's horse. ¹⁵⁴It shall have a double portion of the fodder. ¹⁵⁵The groom of the rein shall lead his horse to him in good order whenever he wishes. ¹⁵⁶He shall have his land free and a horse always ready from the king. ¹⁵⁷They divide the stags which are brought upon [...] ¹⁵⁸He shall have luxury goods when his office is pledged to him, namely a throwboard from the king and a gold ring from the queen. ¹⁵⁹Let him never release those gifts from him neither for a price or for free. ¹⁶⁰From the poet when he has a chair the court justice shall take a buffalo horn. ¹⁶¹And the court justice shall have 24 d. from every case of theft and land and earth from the litigants, and that from whoever is released from those claims. ¹⁶²He is one of three men who shall maintain the status of the court in the absence of the king. ¹⁶³He does not pay *ebediw*, since justiceship is better than any other temporal thing.

¹⁶⁴Whatever day the falconer catches a bittern, or a heron (or crane), or a curlew by the force of his falcons, the king shall perform three services for the falconer on that day: hold his horse while he dismounts and while he catches his birds and while he mounts. ¹⁶⁵Three times shall the king reward him that night at dinner. ¹⁶⁶He shall sit to the left of the *cynghellor* in a feast. ¹⁶⁷The falconer shall have the skins of a stag in autumn from the chief huntsman to make jesses and gloves for himself. ¹⁶⁸His horse shall have a double share of the fodder. ¹⁶⁹He shall not drink apart from three drinks in the hall lest there be neglect of the falcons from drunkenness. ¹⁷⁰He shall have a vessel however to hold his drink for him in the court. ¹⁷¹If the falconer kills his horse while hunting or if it die by accident, he shall have another horse from the king. ¹⁷²Every male falcon belongs to him. ¹⁷³His is the nest of any sparrowhawk found on the land of the court. ¹⁷⁴He shall have a dish of food in his provision and three hornfuls of mead or drink. ¹⁷⁵From when the falconer shall place *his falcons in mew* until he takes them out he shall give no answer to anyone who makes a request of him. ¹⁷⁶He shall have a circuit once every year on the villeins. ¹⁷⁷From every villein township he shall have 4 legal d. for the feeding of his falcons. ¹⁷⁸He shall have his land free. ¹⁷⁹Three gifts shall the king send him daily in the hand of his messenger, save on the day that he kills a notable bird or

yderyn enwoc nev yn y tair gwyl arbenic; kanis y brenin a'i law i hvn
a'i hanrydedda yn y dyddiav hynny. ¹⁸⁰Y dyd i dalio^a heboguð yderyn
enwawc, oni bydd y brenin y gyd ac ef, pan ddel yr hebogyd a'r ederyn
ganthaw i'r llys, [y brenhin a dyly kyfvodi yn y erbyn; ac ony chyuyd,
yntev roder y wisc a vo amdanaw y'r hebogydd].^b ¹⁸¹Ef biav calon pob 5
lwdwn a ladder yn y llys. ¹⁸²Kyd anrreithier yr [hebogyd]^c gan gyfraith,
nis anrreithia na'r mayr na'r kynhellawr ef, y namyn y teulu a'r rringill.
¹⁸³Vn vrait i verch a merch y gwyr gynt. ¹⁸⁴Pvnt a haner vyð i hebediw.
¹⁸⁵Y penkynyð a gaif kroen ych y gaiaf i gan y distain i wneuthur
kynllyvanav. ¹⁸⁶Ar lles y brenhin ydd heliant y kynyddion hyd Galan 10
^{5th} Racvyr. ¹⁸⁷Oddyna | y kaffant hyd nawed tyð Racvyr nis kyfranant a'r
tyrn. ¹⁸⁸Ni^d byð golwithion kyfreithiawl yn hydd brenin [gwedy]^e Kalan
Racvyr. ¹⁸⁹Y nawet tyð i gwedda i'r penkynyð dangos y kwn a'i gyrn^f
a thrayan o'r krwyn i'r brenin. ¹⁹⁰Hyd nawet dyð Chwefrawr ni chaiff y
neb a holo atdeb i gan y penkynyð onit swyddawc llys vyð. ¹⁹¹Ni aill^g neb 15
o'r swyddogion gohiriaw dadl^h i gilidd o byð a'i barno.ⁱ ¹⁹²Ran dev wr a
gaif y penkynyð i gan y kynyddion y gellgwn o'r krwynn. ¹⁹³Ran gwr i
gan y kynyddion i vilgwn. ¹⁹⁴Pob kynyð gellgi dwy ran a gaif o'r krwyn
yn erbyn kynyð milgi. ¹⁹⁵Y penkynyð a ddyly trayan o ran y brenin o'r
krwyn, kans iddo i hvnaw [y trayna]^j i'r brenin. ¹⁹⁶Gwedi hynny y rhaner 20
y krwyn rrwng y kynyddion a'r brenin; [aed]^k y penkynyð a'r kynyddion
ganthaw ar douerth ar tayogav brenin. ¹⁹⁷Oddyna doent ar y brenin erbyn
Nydolic i gymryd ev hiawn i ganthaw. ¹⁹⁸Lle penkynyð a'r kynyddion yn
y nevadd, is y golofyn kyverwyneb a'r brenin. ¹⁹⁹Llonaid korn o lyn a
ddaw i gan y penteulu nev i gan y brenin, [arall y gan y vrenhines],^l a'r 25
^{5^{va}} trydyð^m i gan y distain. ²⁰⁰Llamesten ddo bob Gwyl Vihangel a gaif | i
gan yr hebogyd. ²⁰¹Amkwyn a gaif yn i lety, nid amgen saic aⁿ chornaid
llyn. ²⁰²Ef biav trayan dirwy a chamlwrw ac ebediw a gobyr merched y
kynyddion. ²⁰³I gyd a'r^o brenin i byddant gynyddion o'r Nydolic hyd pan
allwynt hely ewigeð y gwanwyn. ²⁰⁴O'r pan ddechrevont hely y gwanwyn 30
hyd nawetyð Mai ni wrthebant i neb onid i swyddogion y llys. ²⁰⁵Y tir a
gaif yn rryð, ²⁰⁶a march buddosseb i gan y brenin. ²⁰⁷Dwy ran o'r ebran a

^a Sentence 181 is found at this point in the text ^b From X ^c From X ^d MS Lle ^e From X
^f MS gyrv ^g ni aill | i gyvaill ^h MS dal ⁱ MS bano ^j From U ^k From X ^l From X ^m MS
tryð ⁿ saic a] no changed to sa, + ic a superscript ^o MS ir

on the three principal feasts; because the king honours him from his own hand on those days. ¹⁸⁰On the day the falconer catches a notable bird, unless the king is not with him, when the falconer comes to the court with the bird with him, *the king should rise to meet him; and if he does not rise, let him give the garment which he is wearing to the falconer.* ¹⁸¹His is the heart of every beast which may be killed in the court. ¹⁸²Though the *falconer* may be despoiled by law, neither the *maer* nor the *cynghellor* shall despoil him, only the household and the *rhingyll*. ¹⁸³His daughter is of the same status as the daughters of the previously mentioned men. ¹⁸⁴Her *ebediw* is a pound and a half.

¹⁸⁵A chief huntsman shall have the skin of an ox in the winter from the *distain* to make leashes. ¹⁸⁶For the benefit of the king shall the huntsmen hunt until the calends of winter. ¹⁸⁷Then whatever they take until the ninth day of December they do not share with the ruler. ¹⁸⁸There will be no legal chops in a king's stag *after* the first of December. ¹⁸⁹On the ninth day it is fitting for the chief huntsman to show his hounds and his horns and a third of the skins to the king. ¹⁹⁰Until the ninth day of February no one who makes a claim shall have an answer from the huntsman unless he is a court officer. ¹⁹¹None of the officers is to postpone the case with one another if there is anyone to judge it. ¹⁹²The chief huntsman shall have two men's share of the skins from the staghounds' huntsmen. ¹⁹³He shall have one man's share from his greyhounds' huntsmen. ¹⁹⁴Every staghound huntsman gets two shares from the skins in contrast to a greyhound huntsman. ¹⁹⁵The chief huntsman is entitled to a third of the king's share of the skins, as he himself *divides it into thirds* with the king. ¹⁹⁶After that the skins are distributed between the huntsmen and the king; let the chief huntsman and the huntsmen *go* with him and take up quarters on the king's villeins. ¹⁹⁷Then let them come to the king by Christmas to take their due from him. ¹⁹⁸The position of the chief huntsman and his huntsmen in the hall, below the column opposite the king. ¹⁹⁹A hornful of drink will come [to him] from the chief of the household or from the king, *another from the queen*, and the third from the *distain*. ²⁰⁰He shall have a tame sparrowhawk every Michaelmas from the falconer. ²⁰¹He shall have provision in his lodging, namely a dish and a hornful of drink. ²⁰²He shall have a third of the *dirwy* and *camlwrw* and *ebediw* and *gobr* of the daughters of the huntsmen. ²⁰³The huntsmen shall be with the king from Christmas until they are able to hunt hinds in the spring. ²⁰⁴From when they begin to hunt in the spring until the ninth day of May, they shall not answer to anyone except the court officers. ²⁰⁵He shall have his land free, ²⁰⁶and a horse always ready from the king. ²⁰⁷A double share of

gaif march y penkynyð. ²⁰⁸iiiij ð *kyfraith* a gaif gan bob kynydd milgi, ac
 wyth gan bob kynyð gellgi pan ddelont yngwysanaeth^a y brenin. ²⁰⁹Or aa
 yn anrraith gan y brenin, kaned gorn pan vo iawn, a dewissed yr eidion a
 vyno o'r anrraith. ²¹⁰Mal y kaif groen ych y gaia kyn trydydydd^b Nydolic
 gan y distain, velly y kaif kroen buwch rrwng hanner Mehevin a haner ⁵
 Medi i ganthaw. ²¹¹Ac onis koffa erbyn y dyddie hynny nis kaif. ²¹²Y neb
 a'i holo y penkynyð, keisied yn y dyð kyfreithiawl i oddiwes ar i wely kyn
 gwisco vn cvaran, gan ni ddyry ateb onid o'i wely i keffir. ²¹³Sef vyð y dyð
 hwnnw duw Kalan Mai. ²¹⁴Pan dyngo tynged 'Myn vy nghorn a'm cwn
 a'm kynllyvan.' ²¹⁵Pvnt yw gobyr i verch, ²¹⁶a thair pvnt i chowill. ²¹⁷Saith ¹⁰
 bvnt [yw i hagweddi].^c

²¹⁸Dyled y pengwastrawd yw groen ych y gaiaf a chroen buwch yr
⁵^{vb} haf i wne|uthur kebystrav i veirch y brenin, a hynny kyn rranv erhwn^d
 y distain a'r swyddwyr. ²¹⁹Y pengwastrawd biav koessav y gwarthec a
 ladder yn y gegin, a halen a roddir iddaw ganthvnt. ²²⁰Ran dav wr a gaif ¹⁵
 o arian y gwastrawd. ²²¹Ef a gaif hen gyfrwiav a hen ysbardvnav y brenin
 a hen ffrwynav. ²²²Y pengwastrawd a'r gwastrodion a gaffant yr ebolion
 gwyllt o drayan i anrraith. ²²³Y pengwastrawd biav esgynv y meirch oll
 a roddo y brenin. ²²⁴Pedair keinioc a gymer ynte o bob vn eithyr i gan y
 tri, yr effeiriad tevlv a'r ynad llys a'r kroyssan. ²²⁵Y pengwastrawd biav y ²⁰
 gan y distain llonaid y llestri ydd yvo y brenin ohonaw o'r medd, a'r ail
 llonaid i gan y penteulu, a'r trydyð i gan y brenin. ²²⁶Y tir a gaif yn rydd,
 a march buðosseb gan y brenin, ²²⁷a dwy ran a gaif i varch o'r ebran.
²²⁸Lle y pengwastrawd a'i gymdeithion: y golofn nessa i'r brenin. ²²⁹Y
 pengwastrawd a'r penkynydd a'r troedawc^e nid ysdeddant wrth bared y ²⁵
 nevadd, bob vn a roddir yn i le^f [...]

⁸^{ra} [...] ²³⁰y mewn kawc evydd. ²³¹Sef yw y pedwar post, i ddav vorddwyd a'i
 ddav vyriad. ²³²Pvnt yw gwerth pob vn o'r tair gweli hyny.

²³³Trulliad a gaif y tyr yn rryð, ²³⁴a march buddosseb gan y brenin.
²³⁵Gwirawd gyfreithiawl a gaif, nid amgen no llonaid y llestri y gwallewir ³⁰
 ynddvnt yn y llys o'r kwrwf ac ev haner o'r bragawd ac ev drayan o'r medd.

^aMS yngysanaeth ^bMS trydydd ^cFrom Y ^dMS er=bwc over two lines ^eMS
 troededdawc ^fi le] catchword; ff. 6^r-7^v are blank

the fodder shall be given to the huntsman's horse.²⁰⁸ He shall have 4 legal d. from every greyhound huntsman, and eight from every staghound huntsman when they come into the king's service.²⁰⁹ If he goes on a raid with the king, let him blow his horn when it be proper, and let him choose the bullock that he wishes from the spoils.²¹⁰ As he shall have the skin of an ox in winter before the third day of Christmas from the *distain*, so shall he have from him the skin of a cow between mid-June and mid-September.²¹¹ And if he does not remember it by those dates he shall not have it.²¹² Whosoever makes a claim against a chief huntsman, let him seek on the legal day to catch him in his bed before he has put on a single buskin, since he shall give no answer unless it is had from him from his bed.²¹³ That day will be Mayday.²¹⁴ When he swears let him swear 'by my horn and my hounds and my leashes'.²¹⁵ The *gobr* of his daughter is a pound,²¹⁶ and her *cowyll* three pounds.²¹⁷ Seven pounds is *her agweddi*.

²¹⁸The entitlement of the chief groom is the skin of an ox in winter and the skin of a cow in summer to make halters for the king's horses, and that before dividing [the skin] between the *distain* and the officials.²¹⁹ It is for the chief groom to have the legs of the cows which are killed in the kitchen, and salt will be given to him with them.²²⁰ He shall have two men's share of the grooms' silver.²²¹ He shall have the old saddles and the old spurs of the king and his old bridles.²²² The chief groom and the grooms shall have the wild colts from [the king's] third of his spoils.²²³ It is for the chief groom to get on all the horses which the king bestows.²²⁴ He shall take four pence from each one save from the three, the priest of the household and the court justice and the jester.²²⁵ The chief groom shall have from the *distain* the fill of the vessels from which the king drinks mead, and a second fill from the chief of the household, and a third from the king.²²⁶ He shall have his land free, and a horse always ready from the king,²²⁷ and his horse shall have a double portion of the fodder.²²⁸ The position of the chief groom and his companions: the column next to the king.²²⁹ The chief groom and the chief huntsman and the footholder shall not sit at the wall of the hall, every one shall be put in his place [...]

[...] ²³⁰in a bronze pail.²³¹ These are the four posts, his two thighs and his two upper arms.²³² The value of each of those three wounds is a pound.

²³³The butler has his land free,²³⁴ and a horse always ready from the king.²³⁵ He shall get legal liquor, namely the fill of the vessels used for serving in the court of the beer and their half of the bragget and their third of the mead.

²³⁶Kanhwyllydd a gaif i dir yn rryð, ²³⁷a march buddossep gan y brenin, ²³⁸a gweddill y kanhwyllav, ²³⁹a'i rran o arian y gwestvae.

²⁴⁰Koc biav krwyn y devaid a'r geivyr a'r mynav a'r lloe ac ymyscarr pob llwdwn a ladder yn y gegin; ²⁴¹eithyr y kalonav [y'r] hebogyð a ranir, ²⁴²a'r kledde biswel a a i'r porthawr. ²⁴³Y koc piav y gwer a'r ysgai, eithyr ⁵gwer yr eidion a vo dair nos ar warthec y mayr. ²⁴⁴I tir a geif yn rryd, ²⁴⁵a march buddosep i gan y brenin, ²⁴⁶a ran o arian y gwestvae.

^{8^{rb}} ²⁴⁷Gostegwr a gaif iiii ð *kyfraith* o bob kamlwrw ac o bob dir|wy a dalo y neb a wnel anostec yn y llys. ²⁴⁸Rran a gaif o ariant y gwestvae. ²⁴⁹Rran a gaif o bob kyfran y gan y swyddogion. ²⁵⁰I dir yn ryð a gaif. ¹⁰²⁵¹March buddosep a gaif i gan y brenin. ²⁵²Pan symvtter mayr y bisweil o'i varoniaeth,^a trugaint a gaif ef i gan yr hwn a ddel yn i le, ²⁵³kanis ef piav kadw y llys yni ddotter arall yn i le.

²⁵⁴Troydiawc piav eiste i dan draed y brenin. ²⁵⁵O vn ddescyl a'r brenin i bwyty. ²⁵⁶Ev a ennyn^b y kanhwyllav rrac y brenin wrth vwytta. ²⁵⁷Ac ¹⁵eisios bwyd saic a gaif ef a gwirod, gan nid oes gynyð iddo. ²⁵⁸I dir yn ryð a gaif, ²⁵⁹a march buddosep a gaif i gan y brenin. ²⁶⁰Rran a gaif o ariant y gwestvav.

²⁶¹Swyddwr llys a gaif i dir yn ryð, ²⁶²a march buddoseb a gaif i gan y brenin. ²⁰²⁶³Rran a gaif o arian y gwestvae.

²⁶⁴Distain y vrenhines^c a gaif march buddosep i gan y brenin. ²⁶⁵Wyth geiniawc^d a ddaw iddaw o ariant y gwestvae; ²⁶⁶a dwy geiniawc a gymer ef ohonvnt, a rrai eraill a ran i swyddogion yr ystavell. ²⁶⁷Ef a vedd y bwyd a llyn ar yr ystavell. ²⁶⁸Ef biav dangos^e lle i bawb yn yr ystavell ac arthysdv y gwirodvdd. ²⁵

^{8^{va}} ²⁶⁹Morwyn ystavell a gaif holl ddillad y vrenhines | drwy^f y vlwyddyn eithyr y wisc y penyttio ynddi y Grawys. ²⁷⁰Eithyr i thir a gaif yn rrydd, ²⁷¹a march buddosep^g gan y vrenhines. ²⁷²Hi biav kyfrwy y vrenhines a'i hysbardunav^h a'i ffrwynav a'i harchenad pan dremyker. ²⁷³Rran a gaif o ariant y gwestvae. ³⁰

^aMS varniaeth ^bMS envyn ^cMS brenin ^d+ a gaif *underlined* ^eMS dangas ^fMS drwy drwy; drwy] *catchword* ^gMS buddesop ^hMS hysburdanav

²³⁶The chandler shall have his land free, ²³⁷and a horse always ready from the king, ²³⁸and the remains of the candles, ²³⁹and his share of the silver of the *gwestfau*.

²⁴⁰It is for the cook to have the skins of the sheep and the goats and the kids and the calves and the entrails of every beast which may be killed in the kitchen; ²⁴¹except for the hearts, which are distributed to the falconer, ²⁴²and the rectum and the spleen which go to the porter. ²⁴³The cook has the tallow and the skimming, except the tallow of the bullock which shall have been three nights with the cattle of the *maer*. ²⁴⁴He shall have his land free, ²⁴⁵and a horse always ready from the king, ²⁴⁶and a share of the silver of the *gwestfau*.

²⁴⁷The silentiary shall have four legal pence from every *camlwrw* and from every *dirwy* which shall be paid by anyone who causes disturbance in the court. ²⁴⁸He shall have a share of the silver of the *gwestfau*. ²⁴⁹He shall have a part of each share from the officers. ²⁵⁰He shall have his land free. ²⁵¹He shall have a horse always ready from the king. ²⁵²When the dung *maer* is moved from his *maeroniaeth*, [the silentiary] shall have three score from the man who comes in his place, ²⁵³since his is the task of maintaining the court until another is put in his place.

²⁵⁴It is for the footholder to sit beneath the feet of the king. ²⁵⁵He shall eat from the same dish as the king. ²⁵⁶He lights the candles before the king at his food. ²⁵⁷Nevertheless he has a dish of food and liquor, because there is no provision for him. ²⁵⁸He shall have his land free, ²⁵⁹and he shall have a horse always ready from the king. ²⁶⁰He shall have a share of the silver of the *gwestfau*.

²⁶¹The officer of the court shall have his land free, ²⁶²and a horse always ready from the king. ²⁶³He shall have a share of the silver of the *gwestfau*.

²⁶⁴A queen's *distain* shall have a horse always ready from the king. ²⁶⁵Eight pence shall come to him from the silver of the *gwestfau*; ²⁶⁶and he shall take two pence from them, and the others he will distribute to the officers of the chamber. ²⁶⁷He shall be in control of the food and the drink in the chamber. ²⁶⁸It is for him to show everyone a place in the chamber and to test the liquors.

²⁶⁹The chambermaid shall have all the clothes of the queen throughout the year except the dress in which she does penance at Lent. ²⁷⁰Nevertheless she shall have her land free, ²⁷¹and a horse always ready from the queen. ²⁷²It is for her to have the queen's saddle and her spurs and her bridle and her buskins when they are cast aside. ²⁷³She shall have a share of the silver of the *gwestfau*.

²⁷⁴Gwastrawd awyn y vrenhines a gaif i dir yn rrydd, ²⁷⁵a march buddossep gan y vrenhines.

²⁷⁶Pvnt yw gwerth lledvegin y vrenhines. ²⁷⁷Buwch yw gwerth pair y^a brenin. ²⁷⁸xxiiij y gigwen. ²⁷⁹Kallawr y brenin cxx a dal. ²⁸⁰Y gigwain xij δ kyfraith a dal. ²⁸¹Kallawr y vrenhines lx a dal. ²⁸²Y gigwain iiij δ kyfraith. ²⁸³Kallawr y taiawc xxx a dal. ²⁸⁴Y gigwain ij δ a dal.

²⁸⁵Men e bwyn ygyd y^b distain a'r ynad llys a'r yfeiriad tevlv, yna y bydd braint y llys kyd bod absen y brenin. ²⁸⁶Pan vyno y brenin wrandaw kerdd davawd, kanet^c y penkerδ dav ganv, vn o Dduw ac arall o benaethav, a hynny yn y gwarchafdy. ²⁸⁷Pan vyno y vrenhines kerdd yn yr ystavell, ²⁸⁸kaned y bardd teulv tri chanv iddi o gerδ Gamlan yn ddisen rrac tervyscu y llys.

²⁸⁹Kenav gellgi brenin tra vo kaiad i | lygaid, xxiiij δ a dal. ²⁸⁹Tra vo yn y krowyn, xlvij δ a dal. ²⁹⁰Tra vo yn y kynllvst, xvj a lxxx a dal. ²⁹¹Yn i over hely, cxx a dal. ²⁹²Pan vo kyfrwys, pvnt a dal. ²⁹³Sef a dal milgi brenin, hanner gwerth y gellgi o'r dechre hyd y diweδ. ²⁹⁴Gellgi bryr hanner gwerth gellgi y brenin. ²⁹⁵Sef a dal milgi bryr, hanner gwerth i ellgi gogywed ac ef. ²⁹⁶Vn werth yw gellgi bryr a milgi brenin gogywed ac ef. ²⁹⁷Pa ryw bynnac vo kenav tayawc, kyn agori i lygait keiniawc a dal. ²⁹⁸Yn i growyn ij δ kyfraith. ²⁹⁹Yn i gynllust iij δ kyfraith. ³⁰⁰Pan ellynger yn rrydd a chyvarth, iiij δ kyfraith heb arddyrchavel. ³⁰¹Kostoc tom kyvoed brenin, ni thal namyn iiij δ. ³⁰²O bydd bugailgi, eidion a dal. ³⁰³Od amhevir hynny, deved perchenawc a chymydawc vwch i law ac arall is i law i vyned y bore rrac blaen yr yscrubl y bore a chadw ev dylynyaidd o'r bore hyd y nos.

³⁰⁴Ki kallawet o lleddir bellach^d no naw kam i wrth y ty, ni thelir. ³⁰⁵Pan ddalier agen xxiiij δ yw i werth. ³⁰⁶Nid oes werth kyfreithawl ar vytheiad. ³⁰⁷Pob peth ni bo gwerth kyfraith arno, damdwng a geffir ohono.

³⁰⁸Karw,^e ych a dal. ³⁰⁹Y neb a laddo^f kylliaid brenin, taled tair buw camlwrw amdanaw. ³¹⁰Devddec golwyth brenhinawl^g a geffir ynddaw: tavawd, tri golwyth y mwnwgyl, kymhibev, kalon, dwy leuynlay, tvmnon,^h hydgyllen,ⁱ herwth. ³¹¹Y tair buw kamlorw a delir dros bob vn o'r rrai hynny. ³¹²Pan river pob camlwrw, devgain a dal.

^aMS y y over two lines ^bMS a ^cMS kanent ^dMS ballach ^ekarw] catchword ^fMS ladda ^gMS brehinawl ^hMS T6nmon ⁱMS Hydgylleir

²⁷⁴The groom of the queen's rein shall have his land free, ²⁷⁵and a horse always ready from the queen.

²⁷⁶The value of a queen's pet animal is a pound. ²⁷⁷The value of a king's cooking pot is a cow. ²⁷⁸24 his spit. ²⁷⁹The cauldron of a king is worth 120. ²⁸⁰His spit is worth 12 legal d. ²⁸¹The cauldron of a queen is worth 60. ²⁸²Her spit is worth 4 legal d. ²⁸³A villein's cauldron is worth 30. ²⁸⁴His spit is worth 2 legal d.

²⁸⁵Wherever they are together the *distain* and the court justice and the priest of the household, the status of a court shall be in that place though the king is absent. ²⁸⁶When the king desires to hear poetry, let the *pencerdd* sing two songs, one of God and another of chieftains, and that in the uppermost part of the hall. ²⁸⁷When the queen wishes to have a poem in the chamber, let the poet of the household sing three songs from the song cycle of Camlan quietly lest he disrupt the court.

²⁸⁸A king's staghound pup whilst its eyes are closed, it is worth 24 d. ²⁸⁹Whilst it is in the litter, it is worth 48 d. ²⁹⁰Whilst it is in its kennel, it is worth 96. ²⁹¹In its random hunting, it is worth 120. ²⁹²When it is trained, it is worth a pound. ²⁹³This is what a king's greyhound is worth, half the value of the staghound from the beginning to the end. ²⁹⁴The staghound of a *breyr*, half the value of the staghound of the king. ²⁹⁵This is what a *breyr*'s greyhound is worth, half the value of his staghound of the same age as it. ²⁹⁶A *breyr*'s staghound is of the same value as a king's greyhound of the same age as it. ²⁹⁷Whatever breed the pup of a villein, before opening its eyes it is worth a penny. ²⁹⁸In its litter it is worth 2 legal d. ²⁹⁹In its kennel 3 legal d. ³⁰⁰When it is let loose and it barks, 4 legal d. without augmentation. ³⁰¹A king's dunghill cur of the same age, it is only worth 4 d. ³⁰²If it be a herd dog, it is worth a bullock. ³⁰³If that is doubted, let the owner come with a neighbour from one side and another from the other side [to swear] that it goes in the morning before the animals in the morning and that it guards the stragglers of them from morning until night.

³⁰⁴A guard dog if it is killed more than nine steps from the house, nothing is to be paid. ³⁰⁵When it is caught however its value is 24 d. ³⁰⁶There is no legal value on a [scenting] hound. ³⁰⁷Everything which has no legal value on it, sworn appraisal is had from it.

³⁰⁸A stag, the value of an ox. ³⁰⁹Whoever kills the harts of a king, let him pay the three cows of *camlwrw* for it. ³¹⁰There are twelve royal portions in it: a tongue, three neck portions, lungs, a heart, two loins, a shoulder, a haunch, a stomach. ³¹¹The three cows of *camlwrw* are paid for each of these ones. ³¹²When every *camlwrw* is counted, it is worth forty cows.

³¹³Ny^a bydd kylleic^b brenin namyn tra vo golwithion^c ynddaw. ³¹⁴Ni byð golwithion yddaw namyn o Wyl Gvric hyd Galan Gaiaf.

³¹⁵Buwch yw^d gwerth ewic a ladder. ³¹⁶O lleddir carw yn tref bryr, kadwed ef y carw hyd haner dyð, ac yna ony^e devant y kynyddion, gwnaed y bryr: blygyet yr hydd a llithiet y cwn o'r kic a chadwet y 5 kroen a'r chwarthaw^f dylvr a dyged y kwn ganthaw adref. ³¹⁷Oni ddevant y kynyddion nos hono, mwynhaed ef y kic a chadwed y kroen i'r kynyddion. ³¹⁸O lleddir y karw am hanner dyð, kadwed ef yn gyvan hyd y nos; ac oni ddevant y kynyddion yna mwynhaed y bryr hwnnw mal hwn 9th gynt. | ³¹⁹O lleddir yr hydd y nos yn anneð y bryr,^g taned vantell arnaw a 10 chadwet yr hyð yn gyva hyd y bore; oni ddevant yna bit yn vn vrait a'r rai gynt. ³²⁰O byð hely gellgwn i wr rryð, arhoed y bore hyd pan ellyngont y kynyddion kwn y brenin dair gwaith; oddyna helied ynte. ³²¹Pwybynac a laddo yr hydd agen, rroddet chwarthaw i perchen hwnnw. ³²²Ni bydd chwarthaw^h tyr yn hydd brenin. ³²³O gwyl dyn i ar fordd gwystvil yn 15 fforest brenin, bwried ergit iddaw os myn; ac os gwan, emlyned ef oni gwelo, ac o llithr iddaw o'i olwc gaded e hvan.

³²⁴O dywedir ar ddyn gweled lladrad ganthaw yn y dydd golav, ac arall yn llywio hynny, rroddet lw pedwargwyr ar hvgaint o gantref, mal y del kyfniver o bob kymwd, ac ni aill y lliwiad ddim yn erbyn hynny. 20

³²⁵Davddyblic vyddant dirwy a chamlwrw llys a llan. ³²⁶Pedair pynt 9^{va} ar ddec yw maint dirwy llan | os yn y vynwent y gwnair y cam. ³²⁷Os oddieithyr y vynwent i gwnair y kam yn y noddva, saith bvnt vyð maint y ddirwy. ³²⁸Hanner dirwy llan a'i chamlwrw ef a caifⁱ yr abat o bydd kyvarwydd yn llythr ac a moes eglwys, a'r hanner arall a gaif meibion 25 llen yr eglwys. ³²⁹Sef agen y kyfranant y meibion llen a'r abat evelly, pan ddel dirwy nev gamlwrw i gan nawddwr lan vddvnt. ³³⁰Sef i rroddir y da hwnnw yn enwedic i'r sant ac nid ar vrait offrwn.

³³¹Hyd hyn gan ganiat Duw kyfreithiav llys^j rry draythasam ni; weithian gan borth gogoneddvs Arglwydd Jesu Grist kyfreithiav gwlad 30

^aMS Lly ^bMS kyllei *a hole in the page*, + *c superscript* ^cMS lwithion ^dMS y ^eMS o
^fMS chwawr ^gMS bryre ^hMS chwarthaw ⁱ*The c may be a capital G* ^j*Gap sufficient for ys following ll*

³¹³There is no king's hart unless there are legal portions in it. ³¹⁴There shall be no legal portions in it except from the feast of Curig to the calends of winter.

³¹⁵The value of a hind which is killed is a cow. ³¹⁶If a king's stag is killed in the township of a *breyr*, let him keep the stag until midday, and then unless the huntsmen come, let the *breyr* do as follows: let him skin the stag and let him feed the hounds from the flesh and let him keep the skin and the hindquarters and let him take the hounds home with him. ³¹⁷Unless the huntsmen come that night, let him enjoy the meat and keep the skin for the huntsmen. ³¹⁸If the stag is killed around midday, let him keep it whole until night; and unless the huntsmen come then let the *breyr* enjoy it like the one previous. ³¹⁹If the stag is killed at night in the *breyr*'s dwelling, let him spread a mantle on it and let him keep the stag whole until morning; and unless the huntsmen come then let it be of the same status as those previous ones. ³²⁰If a freeman hunts with staghounds, let him wait in the morning until the huntsmen release the king's hounds three times; then let him hunt. ³²¹Whosoever shall kill the stag however, let him give a quarter to the owner of that [land]. ³²²There is no quarter for land in a king's stag. ³²³If a man sees a beast in a king's forest from a road, let him cast a blow at it if he wishes; and if he strike it, let him follow as long as he may see it, and if it slip from his sight let him leave it alone.

³²⁴If it is said that a man has been seen with a stolen item in daylight, and another presents that, let him give the oath of twenty-four men from a *cantref*, so that equal numbers come from each commote, and the presenting [man] may have nothing against that.

³²⁵The *dirwy* and *camlwrw* of court and church are doubled. ³²⁶A church *dirwy* is fourteen pounds if the offence is committed in the churchyard. ³²⁷If it is outside of the churchyard that the offence within the [area of] refuge is committed, the *dirwy* will be seven pounds. ³²⁸The abbot receives half the *dirwy* of a church and its *camlwrw* if he is familiar with the letters and customs of the church, and the other half goes to the lay sons of the church. ³²⁹This however is why the lay sons and the abbot divide in that way, when a *dirwy* or *camlwrw* comes to them from a protector of the church. ³³⁰Those goods are given in name to the Saint and not as the status of an offering.

³³¹Up to now by God's permission we have discussed the laws of court; now by the glorious help of the Lord Jesus Christ we will show the

a ddangossw'n. ³³²Penaf onaddvnt ynt tair kolofyn *kyfraith*: ³³³naw affaith
 9^{vb} galanas, naw affaith tan, naw affaith lladrad. |

³³⁴Naw affaith galanas: kynta yw tavawdrvddiaith. ³³⁵Ail yw kydsyniaw.
³³⁶Trydyð yw rrodi cyngor.^a ³³⁷Pedweryð yw disgwiliad. ³³⁸Pymed yw
 kanhymddaith. ³³⁹Chweched yw ardwyaw. ³⁴⁰Seithved yw kyrchv y dref. 5
³⁴¹Wythvet yw porthordwy a'i ddaly pan ladder. ³⁴²Nawed yw gweled i
 lað a heb i ddifryd.

³⁴³Dros bob vn o'r tair kynta y telir ix xx a llw canwr i [wadv] gwaed
 a gweli a choll enaid. ³⁴⁴Dros bob vn o'r tair eraill i telir dav naw vgaint
 a llw kanwr i wadv gwaed^b a gweli a choll enaid. ³⁴⁵Tros bob vn o'r tair 10
 diwaetha i telir tri naw vgaint a llw kanwr i wadv gwaed a gweli a choll
 enaid.

10^{ra} ³⁴⁶Y neb a ddywatta llawrvddieth koed a maes, rrodded lw | dengwyr^c
 a devgain heb^d gayth a heb alldud, a thri ohonvnt yn ddiowredawc o dri
 pheth ar bob vn onaddvnt, o varchogayth a lliain a gwraic. ³⁴⁷Y neb a 15
 addevo llawruddiaeth, taled holl alanas.^e ³⁴⁸A thrayan galanas a ddaw ar
 y llowruð, a'r deuparth a rennir yn dair rran: dwy ran a dal kenedl y taad
 a'r dryded a dal kenedl y vam.

³⁴⁹Naw affaith taan: kynta yw kynghori^f mynd i losci. ³⁵⁰Ail yw
 dyhvnaw am losci. ³⁵¹Trydyð yw myned i losci. ³⁵²Pedwerydd dwyn y 20
 rrwyll. ³⁵³Pymed yw lladd y taan. ³⁵⁴Chweched yw^g keisio peth i enynv
 y taan. ³⁵⁵Seithved yw chwythv y taan yni enyno. ³⁵⁶Wythved^h yw enynv
 y peth a loscer. ³⁵⁷Nawed yw edrych ar y peth a loscer heb i ddifryd. ³⁵⁸Y
 neb a ddywato vn o'r naw affaith hynny, rrodded lw dengwyr a devgain
 heb gayth heb alldud. 25

10^{rb} | ³⁵⁹Naw affaith lledrad: kynta yw ssyllhv twyll a cheisiaw kydymaith.
³⁶⁰Ail yw dyhvnaw am y lledrad. ³⁶¹Trydyð yw rroddi bwyllwr i'r
 lleidyr. ³⁶²Pedwerydd ymddwyn y bwyllwr yn i gymdeithas. ³⁶³Pemed yw
 rrwygaw y bvarth nev dori y ty. ³⁶⁴Chweched yw dwyn y peth a'i gychwyn.
³⁶⁵Sseithved yw kydymaddaith a'r lledrad dyð nev nos. ³⁶⁶Wythved yw 30
 kymrvd rran o'r lledrat. ³⁶⁷Nawed yw gwelet y lledrad a'i gelv ai ir gobyr
 ai ir gwerth. ³⁶⁸Y neb a ddywatto vn o'r naw affaith hyny, rroddet lw
 dengwyr a deugaint heb gayth heb alldud.

^aMS *rroder a chyngor* ^bMS gwaed a gwaed ^cdengwyr] *catchword* ^dMS hed ^eMS
 taled holl alanas taled holl alanas ^fMS kynhori ^g+ chwythv y taan *underlined* ^hMS
 Wwythved

laws of country. ³³²The first of these are the three columns of law: ³³³the nine abetments of *galanas*, the nine abetments of arson, the nine abetments of theft.

³³⁴The nine abetments of *galanas*: first is tongue-reddening. ³³⁵Second is consenting. ³³⁶Third is giving counsel. ³³⁷Fourth is keeping a look-out. ³³⁸Fifth is accompanying. ³³⁹Sixth is protecting. ³⁴⁰Seventh is to make for the township. ³⁴¹Eighth is helping and holding him while he is killed. ³⁴²Ninth is seeing his killing and not preventing it.

³⁴³For each of the first three is paid 9 [times] 20 and the oath of a hundred men to deny blood and wound and loss of life. ³⁴⁴For each of the second three is paid twice nine score and the oath of a hundred men to deny blood and wound and loss of life. ³⁴⁵For each of the last three are paid thrice nine score and the oath of a hundred men to deny blood and wound and loss of life.

³⁴⁶Whoever may deny killing of wood and meadow, let him give the oath of ten and two score men without slave and without alien, and three of them abstaining each of them from three things, from horse-riding and linen and women. ³⁴⁷Whoever admits to killing, let him pay the whole *galanas*. ³⁴⁸And a third of the *galanas* will fall on the killer, and two thirds will be divided into three parts: the kindred of the father shall pay two parts and the kindred of the mother shall pay the third.

³⁴⁹The nine abetments of arson: first is giving counsel regarding going to burn. ³⁵⁰Second is agreeing to the burning. ³⁵¹Third is going to burn. ³⁵²Fourth is bringing the cresset. ³⁵³Fifth is striking the fire. ³⁵⁴Sixth is seeking something to kindle the fire. ³⁵⁵Seventh is blowing the fire until it lights. ³⁵⁶Eighth is setting alight the thing which is to be burned. ³⁵⁷Ninth is looking at the thing which is burning without preventing it. ³⁵⁸Whoever may deny one of those nine abetments, let him give the oath of ten and two score men without slave without alien.

³⁵⁹The nine abetments of theft: First is devising deceit and seeking an accomplice. ³⁶⁰Second is agreeing to the theft. ³⁶¹Third is giving provisions to the thief. ³⁶²Fourth is carrying the provision in his company. ³⁶³Fifth is tearing the yard or breaking into the house. ³⁶⁴Sixth is stealing the object and setting off [with it]. ³⁶⁵Seventh is accompanying the stolen goods by day or by night. ³⁶⁶Eighth is taking a share of the stolen goods. ³⁶⁷Ninth is seeing the stolen goods and hiding them either for a reward or for [its] value. ³⁶⁸Whoever may deny one of those nine abetments, let him give the oath of ten and two score men without slave and without alien.

10^{va} ³⁶⁹Naw nyn^a a dyngant tystioleth ar y gair gan i kredv ev | gair^b pob vn
onaddvnt ar wahan.

³⁷⁰Y neb a ddywatto koed a maes, rrodded lw dengwyr a devgaint o wyr
o'r wlad heb gayth a heb alldud; hynny yw rraith gwlad hynny diwad koed
a maes llawrvddiaith ar wahan e hvn. ³⁷¹Os lledrad llosc vydd ac affaith 5
ynddo. ³⁷²Os trais llosc vyd ac affaith ynddo.

³⁷³Arglwyd y rrwng i ddevwr.

³⁷⁴Abad y rwng i ddav vanach ar ddrws i gor.

³⁷⁵Taat y rrwng i ddav vab.

³⁷⁶Brawdwr ar [yr] hyn a varnws gynt o byð petrvs. 10

³⁷⁷Mach ar i vechnieth.

10^{vb} | ³⁷⁸Effeiriad y rrwng^c i ddev ddyn blwy.

³⁷⁹Morwyn ar i morwyndawd.^d

³⁸⁰Bugail ar i vvgeilieth o lladd lwdwn i gilidd ar i gadw.

³⁸¹Lleidy^e diobaith ar i gyd ladron pan ddycker i'r groc, kanis gwir yw 15
edryt ef yna.

11^{ra} ³⁸²Tri aylawd^f ar ddec y syð vn werth ar ddyn: i ddav lygat, a'i ddwy glust
gan golli ev glywed,^g a'i ddwy ffroen, a'i ddwy wevvs, a'i ddav droed, a'i
ddwygaill. ³⁸³vi buw yw gwerth pob vn onaddvnt ac xx o ariant. ³⁸⁴O
thorir i glust agen oll ac o chlyw ohonai, dwy vvw a xl o ariant yw i gwerth. 20
³⁸⁵Gwerth bys dyn, buwch ac xx o ariant. ³⁸⁶Gwerth bawd dyn, dwy vvw
11^{rb} a xl o ariant. | ³⁸⁷Gwerth i davawd e hvn, kimint a gwerth yr aelodav eraill
oll. ³⁸⁸Holl aylode dyn pan gyfriver, seyth bvnt a phedwar vgein pvnt yw
i gwerth. ³⁸⁹A xxxiii ð yw gwerth gwaet yn Gwyneð. ³⁹⁰Ac yn Nehevbarth
xxx ð. 25

³⁹¹Tair kraith gogyvarch ysyð: ³⁹²vn ar wyneb dehav, cxx a dal; ³⁹³vn ar
law dehav, lx a dal; ³⁹⁴vn a[r] droed dehav, xxxii a dal.

³⁹⁵Tair pvnt yw gwerth pob vn o'r tair gweli anghevawl. ³⁹⁶Ascwrn
ygrevan,^h iii ð cwta a dal. ³⁹⁷Ascwrnⁱ is y grevan, iii ð kyfreith a dal.

^anaw nyn] Namyn ^bgair] *catchword* ^cMS rwn ^dMS morwyndadawd ^e+ ar i ^ftri
ayl] *catchword*; MS aylaw ^gMS glywed ^hMS ygreva ⁱMS ascwr

³⁶⁹Nine men who swear their testimony on their word with each one's word being believed individually.

³⁷⁰Whoever may deny wood and meadow, let him give the oath of ten and two score men from the country without slave and without alien; that is compurgation of the country until killing of wood and meadow is denied separately itself. ³⁷¹If it is arson by stealth with an abetment for it. ³⁷²If it is a violent burning with an abetment for it.

³⁷³A lord between his two men.

³⁷⁴An abbot between his two monks at the entrance to his choir.

³⁷⁵A father between his two sons.

³⁷⁶A judge on *the* judgement which he had judged earlier, if it is doubted.

³⁷⁷A surety on his suretyship.

³⁷⁸A priest between his two parishioners.

³⁷⁹A maiden on her virginity.

³⁸⁰A herdsman on his herding if one beast kills another under his care.

³⁸¹A hopeless thief on his fellow thieves when he is brought to the gallows, since what he relates there is true.

³⁸²There are thirteen members of the same value on a man: his two eyes, and his two ears on losing their hearing, and his two nostrils, and his two lips, and his two feet, and his two testicles. ³⁸³The value of every one of them is 6 cows and 20 silver. ³⁸⁴If his ear is cut completely off and he can hear from it, its value is two cows and 40 silver. ³⁸⁵The value of a man's finger, a cow and 20 silver. ³⁸⁶The value of a man's thumb, two cows and 40 silver. ³⁸⁷The value of his tongue alone, as much as the value of all the other members. ³⁸⁸All the members of a man when they are counted together, their value is seven pounds and four score pounds. ³⁸⁹And the value of blood in Gwynedd is 24 d. ³⁹⁰And in the Deheubarth, 30 d.

³⁹¹There are three conspicuous scars: ³⁹²one on the right hand side of the face it is worth 120, ³⁹³one on the right hand, it is worth 60, ³⁹⁴one on the right foot, it is worth 30.

³⁹⁵Each of the three mortal wounds is worth three pounds. ³⁹⁶A bone in the cranium, it is worth 3 curt d. ³⁹⁷A bone below the cranium, it is worth 3 legal d.

³⁹⁸Sef yw maint galanas maer nev gynhellawr, ix mvw a ix xx mvw gan
¹¹^{va} dri drychavael. | ³⁹⁹Syrhaed pob vn onaddvnt, ix muw a ix xx mvw o
 ariant. ⁴⁰⁰Pvnt a delir yn ebediw maer nev gynhellawr. ⁴⁰¹Pvnt yw gobyr
 ev merched, ⁴⁰²tair pvnt i chowill, ⁴⁰³saith bvnt i hagweddi. ⁴⁰⁴Od a merch
 maer nev benteulu nev o arbenigion^a y llys yn llathlud heb rodd kenedl, ⁵
 ix eidion kyhyd ev kyrn ac ev yscyvarn a gaif yn i hagweddi. ⁴⁰⁵Ni byd
 penkenedl na mayr na chynhellawr. ⁴⁰⁶Sef yw maint galanas penkenedl,
 tri ix mvw a^b thri ix vgain mvw^c gan dri drychavel. ⁴⁰⁷Yn i syrhaed i telir
 tri ix mvw a ix xx o ariant. ⁴⁰⁸Galanas vn o aelodav penkenedl vyð, nid
 amgen i gar, a delir o ix muw gan dri drychavael. ⁴⁰⁹Yn i syrhaed i telyr ¹⁰
¹¹^{vb} now muw a naw vgain o ariant. | ⁴¹⁰Penkenedl a ddyly ii ð gan bob gwr a
 vyno i gares. ⁴¹¹Penkenedl a ddyly ii ð gan bob gwr a gymero ynghenedl.
⁴¹²Ef a ddyly ymyrv ymhob lle gida i gar.
⁴¹³Pob dyn a gaif drychavael yn i syrhaed a'i alanas^d eithyr kayth ac
 alltud. ⁴¹⁴Sef yw y drychavel, naw vgain a delir i gida'r gwarthec. ¹⁵
⁴¹⁵Galanas bonheddic kynhwynawl a delir o deir buw a lx muw gan dri
 drychavel. ⁴¹⁶Yn i syrhaed i telir tair buw a lx o ariant. ⁴¹⁷Kymro vamdad
 vyð bonheddic kynhwynawl heb gayth heb alltud heb led ach ynddaw.
⁴¹⁸Os gwr bryr vyð bonheddic kynhwynawl^e pan i llad,^f vi buw a gaif y
 bryr i gan y llawruð. ⁴¹⁹T'r brenin i daw traian^g pob galanas, kanis ef biav ²⁰
 kymell pob galanas lle ni allo kenedl i gymell. ⁴²⁰Ac a gaffo [o] dda y
 llowrvd o'r pryd bigilidd ar y tir, y brenin biav.
⁴²¹Galanas taiawc brenin,^h iii buw a lx mvw gan dri drychavel. ⁴²²Yn i
 syrhaed i kaif dair buw a lx o ariant heb ynghwanec. ⁴²³Galanas alltud
¹²^{ra} brenin a delir | o dair buwⁱ a lx muw, ⁴²⁴yn i syrhaed i telir teir buw heb ²⁵
 ynghwanec. ⁴²⁵Galanas alltud bryr hanerawc vyð ar alanas alltud brenin.
⁴²⁶Galanas^j alltud taiawc, haner galanas alltud bryr. ⁴²⁷A'i syrhaed ef
 velly.
⁴²⁸O gad arglwyð y'w gayth arwain arvav a syrhav dyn ac wynt, taled yr
 arglwyð dros i weithred. ⁴²⁹Pvnt a haner a delir yn galanas kayth telediwr. ³⁰
⁴³⁰O byd anavvs agen, nev ry hen, nev ry ifank, nid amgen no llai noc

^aMS arbendivigion ^bMS a a ^cvw superscript ^dMS ai alanas ai alanas ^eMS kynhwynal

^fMS lla ^gMS traia ^hMS brenin brenin ⁱo dair buw] catchword ^jMS Galalias

³⁹⁸This is the amount of the *galanas* of a *maer* or a *cynghellor*, 9 cows and 9 [times] 20 cows with three augmentations. ³⁹⁹The *sarhaed* of each of them, 9 cows and 9 [times] 20 cows silver. ⁴⁰⁰A pound is paid as the *ebediw* of a *maer* or a *cynghellor*. ⁴⁰¹A pound is the *gobr* of their daughters, ⁴⁰²three pounds her *cowyll*, ⁴⁰³seven pounds her *agweddi*. ⁴⁰⁴If the daughter of a *maer* or of a head of kindred or of one of the principals of the court elopes without gift of kin, 9 bullocks whose horns are as long as their ears is what she gets as her *agweddi*. ⁴⁰⁵No head of kindred will be a *maer* nor a *cynghellor*. ⁴⁰⁶This is the amount of the *galanas* of a head of kindred, thrice 9 cows and thrice 9 [times] 20 cows with three augmentations. ⁴⁰⁷In his *sarhaed* he shall be paid thrice 9 cows and 9 [times] 20 silver. ⁴⁰⁸The *galanas* of one of the members of a head of kindred, that is his kinsman, is paid by 9 cows with three augmentations. ⁴⁰⁹In his *sarhaed* is paid nine cows and nine score silver. ⁴¹⁰A head of kindred is entitled to 2 d. from every man who wishes [to have] his kinswoman. ⁴¹¹A head of kindred is entitled to 2 d. from every man whom he takes into his kindred. ⁴¹²He is entitled to intervene in all cases with his kin.

⁴¹³Every man has an augmentation on his *sarhaed* and his *galanas* apart from a slave and an alien. ⁴¹⁴This is what an augmentation is, nine score which is paid with the cattle.

⁴¹⁵The *galanas* of an innate nobleman is paid by three cows and 60 cows with three augmentations. ⁴¹⁶In his *sarhaed* are paid three cows and 60 silver. ⁴¹⁷An innate nobleman is a Welshman by mother and father without slave without alien without mixed lineage in him. ⁴¹⁸If an innate nobleman is the man of a *breyr* when he is killed, the *breyr* shall have 6 cows from the killer. ⁴¹⁹A third of every *galanas* to the king comes, since he has to enforce every *galanas* where the kin cannot enforce it. ⁴²⁰And whatever he finds of the killer's possessions from one time to another on the land, it belongs to the king.

⁴²¹The *galanas* of the king's villein, 3 cows and 60 cows with three augmentations. ⁴²²In his *sarhaed* he gets three cows and 60 silver without any addition. ⁴²³The *galanas* of a king's alien is paid by three cows and 60 cows, ⁴²⁴in his *sarhaed* is paid three cows without any addition. ⁴²⁵The *galanas* of the alien of a *breyr* will be half the *galanas* of a king's alien. ⁴²⁶The *galanas* of the alien of a villein, half the *galanas* of the alien of a *breyr*. ⁴²⁷And his *sarhaed* in the same way.

⁴²⁸If the lord allows his slave to take arms and he causes *sarhaed* to a man with them, let the lord pay for his action. ⁴²⁹A pound and a half is paid in the *galanas* of a priceable slave. ⁴³⁰If he is maimed however, or

vgain mlwyd, pvnt a dal o henvydd o'r tu draw i vor. ⁴³¹O henvydd o'r tu hwn, pvnt a dal kanis ef i hwnan a lygrws i vrait [o] myned yn gayth, nid amgen no chyflocddyn. ⁴³²O thery ryð gayth taled xii ð *kyfreith* iddaw: vi ð i'r tair kyvelin o vrethyn gwyn pentan i wneuthur pais iddaw wrth ladd eithin, a thair dros lowdwr; vn dros gyranav a dyrnvolav; vn dros wyddi; ⁵
¹²^{fb} vn dros | rraf xii kyvelin, nev dro vwiall os koydwr vyð. ⁴³³O thery kayth neb rruw ddyn rryð, iawn yw trychu i law ddehav nev taled i arglwyð.

⁴³⁴Pwybynac a gydio a gwraic gayth heb genad i harglwydd, taled xxii ð *kyfreith* ac na chytie bellach a hi. ⁴³⁵Y neb a beichocho gwraic kayth a vo ar gyfloc, rrodded arall o'i harglwyð hyd pan ango; ac oddyna maged ¹⁰
y mab a doed^a y cayth ar i arglwyth drachefyn. ⁴³⁶O byð marw hythav ar y mab, taled i gwerth *kyfreith* o'i harglwyð.

⁴³⁷Y neb a wnel kynllwyn, yn ddavddyblic i tal i alanas y dyn a'i lladdo; xxii mvw a dal i'r brenin. ⁴³⁸Y neb a ddywatto kynllwyn nev vryn^b ne gyrr kohoyddawc, rrodded lw l o wyr heb gaeth heb alldud. ⁴³⁹Ni byð kyrch ¹⁵
kohoyddawc yn llai no ix nyn.

¹²^{va} ⁴⁴⁰Llys^c biav tervynv a wedi llys, llan, ac wedi llan, braint, ac wedi braint, kyngwarchadw ar i ddiffaith. ⁴⁴¹Ty ac odvn ac yscubawr yn gynwarchadw.

⁴⁴²O thyf kynen y rrwng dwy dref vn vrait am dervynv, gwyrda brenin biav tervynv hwnnw os gwddent; o byð betrus yntev dyledogion piev, ²⁰
tyngv o bawb i tervynnav ac oddyna rraned yn ddav hanner y rrwng y ddwy dref.

⁴⁴³Kyd tervyno tref a'r llall, ni ddily ddwyn rran tir i wrth. ⁴⁴⁴cxx a ddaw i'r brenin pan dervynner tir, a xxiii ð i'r brawdwr. ⁴⁴⁵Pan ddyko *kyfreith* dir i ddyn, haner pvnt a gaif y brenin o bob rrandir. ²⁵

⁴⁴⁶Y neb a holo tir yn nawettyð Rracvvr brawd a gaif ohonaw kyn nawettyð Mai. ⁴⁴⁷Ac oni chaif vrawd yna holed nawettyð Mai elchwyl o myni i gafel, ac oddyna agored vydd gwir iddav pan vynno y brenin.

^aMS a doed a doed ^bMS vryn ^cllys] *catchword*

too old, or too young, namely younger than twenty years old, he is worth a pound if he comes from across the sea. ⁴³¹If he hails from this side, he is worth a pound since it was he himself who debased his status *by* becoming a slave, namely a waged man. ⁴³²If a freeman strike a slave let him pay 12 legal d. to him: 6 d. for the three cubits of white homespun flannel to make a tunic for him for cutting gorse, and three for a trouser; one for boots and gauntlets; one for a billhook; one for a rope of 12 cubits, or a stint of wood chopping if he is a forester. ⁴³³If a slave strike any kind of freeman, it is right to cut off his right hand or let the lord pay.

⁴³⁴Whoever copulates with a slave-woman without her lord's consent, let him pay 12 legal d. and never copulate with her again. ⁴³⁵Whoever makes a waged slave-woman pregnant, let him give another to her lord until she gives birth; and then let him rear the child and let the slave go back to her lord again. ⁴³⁶If she dies in childbirth, let him pay her legal value to the lord.

⁴³⁷Whoever commits a secret killing, let the man who killed him pay his *galanas* twice over; 22 cows are paid to the king. ⁴³⁸Whoever denies a conspiracy or murder or public violence, let him give an oath of 50 men without slave without alien. ⁴³⁹There will be no public violence with fewer than 9 men.

⁴⁴⁰It is for the court to set a boundary and after the court, the church, and after the church, status, and after status, previous guardianship on wasteland. ⁴⁴¹A house and a kiln and a barn show previous guardianship.

⁴⁴²If a dispute should arise between two townships of the same status regarding setting boundaries, it is for the nobles of the king to set the boundaries if they know them; if it is uncertain or it belongs to entitled people, let everyone swear to his own boundaries and then let it be divided in two halves between the two townships.

⁴⁴³Although one town borders with another, it is not entitled to steal a share of land from it. ⁴⁴⁴120 comes to the king when he sets land boundaries, and 24 d. to the judge. ⁴⁴⁵When law brings land to a man, the king gets half a pound from each shareland.

⁴⁴⁶Whoever claims land on the ninth day of December he shall have a judgement on it before the ninth of May. ⁴⁴⁷And unless he gets a judgement then let him claim on the ninth of May a second time if he insists on getting it, and from then truth is open to him when the king wishes.

⁴⁴⁸Teir gwaith y rrenir tir: kyssevin y rrwng brodvr, oddyna y rrwng
kefyndyr, oddyna y rrwng kyvyrdyr; ⁴⁴⁹gwedi hynny ni bydd rran ar
¹²^b | dir.

⁴⁵⁰Pan rano brodyr tref ev tad rryngthvnt, yr ievva pie yr yssyddyn, a'r
beinc, a wyth erw, a threfnav oll, a'r gallawr, a'r vwyall gynvd, a'r kwlldwr; ⁵

⁴⁵¹kan ni all y tad roddi hyn namyn i'r mab ievva, a chyd gwystler, ni
ddigwyddant vyth. ⁴⁵²Gwedi hynny kymered pob brawd essaydyn ac
wyth erw. ⁴⁵³Y mab ievva wedi hynny a ran, ac o hynna i hyna dewissent.

⁴⁵⁴O gomeð dyn dair gwys o blegit brenin am dir, onid mawr angen
a'i lludd, y tir a roddir i'r neb a'i rryholo. ⁴⁵⁵O daw wrth yr ail gwys nev ¹⁰
wrth y trydyð gwys, gwrthepet os iawn iddaw am y tir, a thaled dair buw
kamlwrw i'r brenin. ⁴⁵⁶Pan ysdynyr tir iddaw ni thal dim yn i ebediw.
⁴⁵⁷Pwybynac a holo tir o ach, kyn gwrando i hawl rraid yw hynafiaid y
wlad tyngv yr ach. ⁴⁵⁸Pwybynac a gynhalio tir dair oes yn vn wlad kyn
boynt dyledogion heb hawl heb losc heb dori aradr, ni wrthebir vddvnt ¹⁵
am y tir hwnnw vyth gan rrygayws kyfreith y rryngthvnt.^a [...]

²¹^{ra} [...] ⁴⁵⁹ymguddio blaen i lloswrn. ⁴⁶⁰Kath arall^b iiii ð a dal. ⁴⁶¹Teithi kath
yw klybot a gweled, a bod yn^c gyfglust gyflygad gyfewin o daw lað llygot,
ac nad ysso i chynafon ac na bo tw'n yn i hewineð.

⁴⁶²Ni byð dirwy am gi kyd lladrataer, namyn kamlwrw. ⁴⁶³Llv vn dyn ²⁰
y ddywad y syð ddigon, kanis vn baich kefy'n yw. ⁴⁶⁴Kyd dyker yn lledrad
ni wnair ry ldrad arnaw. ⁴⁶⁵O chyrch neb ki dyn er keisiaw i rwygaw, kyd
lladdo ef y ki a'r arf a vo yn i law, ni [thal]^d ddim amdanaw. ⁴⁶⁶O brath ki
ddyn oni ddel y gwaed y dyn, taled i arglwydd gwaed y dyn, ac o lladd y
dyn rwygedic y ki heb symvd oddyno, ni chaif namyn xvi o ariant. ⁴⁶⁷Ki ²⁵
kynevodedic a rryvvkio dyn dair gwaith, onis tal i arglwydd o kyfreith,
rrwymer dvy rychwant i wrtho wrth droed i arglwyð, ac velly y lleddir,
ac oddyna y telir teir buw yn gamlwrw.

²¹^{rb} ⁴⁶⁸Ni bydd na dirwy na chamlwrw ar neb [edeinyawc]^e | kyd lladrader;
am edyn adainiawc i werth agen a deler. ³⁰

^ay rryngthvnt] catchword; ff. 13^r–20^v are blank ^bMS arrall ^cMS y ^dFrom X ^eFrom X

⁴⁴⁸Three times land is divided: firstly between brothers, then between cousins, and the third time between second cousins; ⁴⁴⁹after that there is no division of land.

⁴⁵⁰When brothers divide their patrimony between them, the youngest gets the residence, and the benches, and eight acres, and all the furniture, and the cauldron, and the fuel axe, and the coulter; ⁴⁵¹for the father cannot give these except to the youngest son, and although they are pledged, they never lapse. ⁴⁵²After that let every brother take a residence and eight acres. ⁴⁵³The youngest brother after that divides, and from eldest to eldest they choose.

⁴⁵⁴If a man ignores three summonses from the king for land, unless a great need prevents him, the land is given to whoever claims it. ⁴⁵⁵If he comes by the second summons or by the third summons, let him answer for the land if it is right for him to do so, and let him pay three cows of *camlwrw* to the king. ⁴⁵⁶When land is extended to him he pays nothing as his *ebediw*. ⁴⁵⁷Whoever claims land by lineage, before listening to his claim the elders of the country must swear to the lineage. ⁴⁵⁸Whoever holds land for three lives in one country before they are entitled men without a claim [against them] without burning and without breaking a plough [to claim against them], there is no answer to them for that land ever as law is closed between them. [...]

[...] ⁴⁵⁹the tip of her tail is hidden. ⁴⁶⁰Another cat is worth 4 d. ⁴⁶¹The characteristics of a cat is to hear and to see, and be complete of ears and complete of eyes and complete of claws for catching mice, and that she does not eat her kittens and there are no snags in her claws.

⁴⁶²There is no *dirwy* for a dog although it is stolen, but a *camlwrw*. ⁴⁶³The oath of one man to deny is enough, as it is one back-burden. ⁴⁶⁴Although it is taken by stealth it is not treated as theft. ⁴⁶⁵If someone attacks a man's dog for trying to bite him, although he may kill the dog with the weapon which may be in his hand, he shall *pay* nothing for it. ⁴⁶⁶If a dog bites a man until the man's blood comes, let the [dog's] master pay for the man's blood, and if the bitten man kills the dog without moving from that place, he gets nothing but 16 silver. ⁴⁶⁷A habitually [biting] dog which bites a man three times, unless the [dog's] master pays by law, let two hand spans [of rope] be tied from it to the foot of his master, and it is killed thus, and then let three cows be paid as *camlwrw*.

⁴⁶⁸There shall be neither *dirwy* nor *camlwrw* on any kind of *winged creature* though it is stolen; for a winged bird however its value is paid.

⁴⁶⁹Bonedd gwenyn, o baradwys pan ynt ac o achos pechod Adda, ac yna y doythant oddyno ac y rrodde Duw rad arnaddvnt, ac wrth hynny ni cheffir yfferennav heb gwyr. ⁴⁷⁰Modrydyf gwenyn, xxiiii δ a dal. ⁴⁷¹Y gyntaid, xvi δ; ⁴⁷²yr ail gynthaid, xii δ; ⁴⁷³y drydeδ haid, viii δ. ⁴⁷⁴Y gynthaid o'r gynthaid, viii δ. ⁴⁷⁵Modreda wedi ol y gyntaid ohonai, xx δ a dal; ⁴⁷⁶wedi y ddel^a yr eil haid ohonai, xii δ a dal. ⁴⁷⁷Ni thal neb haid namyn iiiii δ kyfreith kyn no'i bod dri diev a'r hindda yn wasdad: dyδ i geissiaw lle, a dydd i vvdaw, a dyδ i orffwys. ⁴⁷⁸Y neb a gaffo haid a'i gangen ar dir dyn arall, iiiii δ a gaif gan berchenawc y tir o myn ynte yr haid. ⁴⁷⁹ixetydd kyn Awst, xxiiii δ a dal pob haid, kanis braint modreda a ¹⁰gymer yna. ⁴⁸⁰Y neb a gaffo byda ar dir dyn arall keiniawc kyfreith a gaif nev y kwyr, a dewis i berchenawc y tir.

²¹^{va} ⁴⁸¹Or pan dotter yd yn y ddaiar yni el yni yscub, ariantal a ddyleir amdanaw; ⁴⁸²ac oddyna yscub iach yn lle y glaf. ⁴⁸³I mae i bawb ddal ar i yd o myn kyfreith amdanaw. ¹⁵

⁴⁸⁴Os perchenawc yr yscrubl a'i glanha drwy lw, ef a'i dichon. ⁴⁸⁵Ni ddyleir am glefyd tal gwedi cael vn tal, kan nid adriblin ni thal.

⁴⁸⁶O bob march y bo hual nev lyfethyr, keiniawc y dyδ a dwy y nos. ⁴⁸⁷Disgyfrith,^b dime y dyδ a cheiniawc y nos. ⁴⁸⁸O discin rryddhav y^c march oll pan ddalier ar yr yd taled gamlwrw i'r arglwydd. ⁴⁸⁹O bydd ²⁰y ddwy egwyd am yr vn troed, ni ddal ddim.

⁴⁹⁰O bob eidion buarth, dime y dyδ a cheiniawc y nos.

⁴⁹¹O'r kadw kyfreith o'r moch, hwch a ddewisso,^d eithyr y tri llwdyn arbenic; daly yr hwch a ddewisso oni ellynger o'i gyfraith ac o ffyrddling o bob vn. ⁴⁹²Ac yna agen kynykier o perchenawc yngwydd tystyon, ac ²⁵²¹^{vb} onis gyllwng yna gwnaed i | ddevnvd ohonai. ⁴⁹³Sef yw y kadw kyfreith o'r moch: xx^e llydyn a baedd.

⁴⁹⁴O'r kadw kyfreith o'r deved, davad a geffir ohonvnt, keiniawc o bob pvm llydyn. ⁴⁹⁵Maint y kadw kyfreith o'r devaid, dec llydyn ar hugaint.

⁴⁹⁶Ynaid eraill a ddywaid o'r xv llydyn o'r moch, vn, ac o'r xxx llydyn ³⁰o'r devaid, davad.

^a + y gynthaid o honai *underlined* ^b MS digyfrith ^c y *superscript* ^d + ail hwch a ddewisso
^e MS xx with second x deleted.

⁴⁶⁹The origin of bees, they were in paradise and are here because of the sin of Adam, and then they came from there and God gave them his grace, and because of that there is no mass without wax. ⁴⁷⁰The prime swarm of bees, it is worth 24 d. ⁴⁷¹The first cast, 16 d; ⁴⁷²the second cast, 12 d; ⁴⁷³the third cast, 8 d. ⁴⁷⁴The first cast from the first cast, 8 d. ⁴⁷⁵The prime swarm after fetching the first cast from it, it is worth 20 d; ⁴⁷⁶after the second swarm comes from it, it is worth 12 d. ⁴⁷⁷No swarm pays more than 4 legal d. before it has been three days and the weather is fine and settled: a day to find a place, and a day to migrate, and a day to rest. ⁴⁷⁸Whoever finds a swarm with its branch on another man's land, he shall get 4 d. from the owner of the land if he also wants the swarm. ⁴⁷⁹9 days before August, each swarm is worth 24 d., as they take the status of the prime swarm then. ⁴⁸⁰Whoever finds a hive on another man's land he gets a legal penny or the wax, and the option for the owner of the land.

⁴⁸¹From when corn is put in the ground until it go into its sheaf, a money payment is owed for it; ⁴⁸²and after that a good sheaf for the bad. ⁴⁸³Everyone is bound to care for his corn if he wishes to have legal [compensation] for it.

⁴⁸⁴If the owner of an animal clears it [of blame] by oath, he is entitled to it. ⁴⁸⁵There is no entitlement for payment for sickness after receiving one payment, as carcass remains do not pay.

⁴⁸⁶For every horse which has a fetter or hobble, a penny by day and two by night. ⁴⁸⁷If it is unrestrained, a halfpenny by day and a penny by night. ⁴⁸⁸If it happens that the horse is completely freed when it is caught on the corn let him pay a *camlwrw* to the lord. ⁴⁸⁹If the two loops are on the same foot, he pays nothing.

⁴⁹⁰For every farmyard bullock, a halfpenny by day and a penny by night.

⁴⁹¹From the legal herd of pigs, let him choose a sow, except for the three principal beasts; the chosen sow is held until it is released from its law and by a farthing for each one. ⁴⁹²And then let the owner redeem it in the presence of witnesses, and if he does not release it let him make his own use of it. ⁴⁹³This is the legal herd of pigs: 20 animals and a boar.

⁴⁹⁴From the legal herd of sheep, a sheep [is] taken from it, [and] a penny for each five animals. ⁴⁹⁵The size of the legal herd of sheep, thirty animals.

⁴⁹⁶Other justices say that in respect of pigs, from every 15 animals, one [should be taken], and in respect to the 30 animals of the sheep, one sheep [should be taken].

⁴⁹⁷O bob oen y telir wy iar hyd pan gaffer y kadw, ac yna oen a delir ohvnt.

⁴⁹⁸Ac o'r geivyr ac o'r mynv y kyffelip.

⁴⁹⁹Y neb a gaffo gwydde yn i yd, torred phon a vo kyhyd ac o ben i elin hyd ymhen i vys bychan, yn y praffder y myno, a lladded y gwydde yn yr yd; a honno ac a laddo i maes o'r yd, taled. ⁵⁰⁰Gwydde a gaffer yn llygru yd drwy yscubawr nev ydlam, gwascer gwialen ar i mwnwgyl a gader yno oni vo marw.

⁵⁰¹Y neb a gaffo iar yn i yscubawr nev yn i ardd lin, daliet yr iar yni ^{22^{ra}} gollyngo y perchenawc o wy; o deil y ke|lioc,^a tored i ewin nev taler wy ¹⁰ drosto o bob iar a vo yn y tuy.

⁵⁰²Y neb a ddalio kath yn llygota yn i ardd lin, taled y perchenawc i llwgr.

⁵⁰³Y neb a ddalio llo yn i yd, dalied o'r pryd bigilið heb laeth i vam, ac yna ev gollwng yn ryð hyd galan gaiaf, ac yna braint vam, ac yny digwydd, ¹⁵ gwystyl am lwgwr yd.

⁵⁰⁴O llwgr yd neb yn emyl ffordd, ac na chaffo ddaly vn llwdyn arnaw, kymered grair a doed i'r dref, ac o thyngant lw diarnabot,^b talent yr yderyf llwdwn. ⁵⁰⁵A'r kyfreith honno a elwir 'telitor wedi haloc lw'.

⁵⁰⁶O deil dyn yscribl^c ar yd a bod ymrysson y rrwng y deiliad a'r ²⁰ perchenawc, y deiliad bie tyngv kaffel ev blaeniaid ac ev holiad ar yr yd yn gyfreithiawl. ⁵⁰⁷O deil dyn yscribl kynevin ar yd nev wair, ac ymladd o'r scribyl yn y gwarche, a llað o lwddwn y llall yn hynny, perchenawc yr ^{22^{rb}} yscribul biev | talv y llwdwn a ladder, a'r deiliad a vyð ryð. ⁵⁰⁸Pwybynac a wrthotto gwystyl am lwgwr yd, o byð marw yr yscribyl, ef a'i tal. ²⁵

⁵⁰⁹O lladd ysgribl trefgorð llwdwn ac na wyper pwy a'i lladdawð, doed perchenawc y llwdwn a chrair ganthaw, a rroddent lw dyrnabot, ac oddyna talent cryf eidion. ⁵¹⁰Ac o byð eidion moel yn y buarth, taled ran dav eidion. ⁵¹¹A'r kyfreith honno a elwir 'llwyr dal wedi llwyr dwng'.

⁵¹²O bydd adde ar vn eidion lladd y llall, y perchenawc a'i tal. ³⁰

⁵¹³Maer bie kadw diffaith y brenin.^d ⁵¹⁴Punt a hanner a ddaw i'r brenin pan wystler mayrion nev gynghellwrieth. ⁵¹⁵Tri dyn a gynail y mayr

^alioc] catchword ^bMS dyrnawt ^cbl superscript ^d+ y bre underlined

⁴⁹⁷For every lamb a hen's egg is paid until the [legal] herd is had, and then a lamb is paid from them.

⁴⁹⁸And from goats and kids the same.

⁴⁹⁹Whoever finds geese in his corn, let him cut a stick as long as from his elbow up to the tip of his little finger, and as sturdy as he likes, and let him kill the geese in the corn; and those he kills outside the corn, let him pay. ⁵⁰⁰Geese found damaging corn through a barn or a rickyard, let a rod be pressed on their necks and left there until they die.

⁵⁰¹Whoever finds a hen in his barn or in his flax garden, let him hold the hen until her owner releases her by an egg; if he catches the cock, let him cut his claws or let an egg be paid on its behalf from every hen which is in the house.

⁵⁰²Whoever catches a cat mousing in his flax garden, let the owner pay for its damage.

⁵⁰³Whoever catches a calf in his corn, let him hold it for one mealtime to the next without its mother's milk, and then release them freely until the calends of winter, and then [it takes on] the status of the mother, and unless it has lapsed, a pledge for damaging corn.

⁵⁰⁴If anyone's corn is damaged by the side of a road, and it is not possible to catch not one animal upon it, let him take a relic and come to the town, and if they swear an oath of ignorance, let them pay the number of animals. ⁵⁰⁵And that law is called 'it is paid after a fouled oath'.

⁵⁰⁶If a man catches animals on corn and there is an argument between the catcher and the owner, the catcher has the right to swear to finding the foremost and the hindmost on the corn lawfully. ⁵⁰⁷If a person catches animals which are familiar [to each other] on his corn or hay, and the animals fight in the impounding, and one animal kills the other in that [impounding], it is for the owner of the animals to pay for the animal which was killed, and the catcher is free. ⁵⁰⁸Whoever refuses an impounding for corn damage, if the animal dies, he pays for it.

⁵⁰⁹If a township animal kills a beast and it is not known who killed it, let the owner of the animal come with a relic, and let them swear an oath of recognition, and after that let them pay a strong bullock. ⁵¹⁰And if there is a bullock without horns in the yard, let them pay the share of two bullocks. ⁵¹¹And that law is called 'complete payment after complete swearing'. ⁵¹²If it is confessed that one bullock killed the other, the owner pays for it.

⁵¹³It is for the *maer* to keep the king's waste. ⁵¹⁴A pound and a half comes to the king when *maerion* or a *cynghelloriaeth* is pledged. ⁵¹⁵The *maer*

ganthaw i nevadd y brenin eg kened noch ef. ⁵¹⁶[Ef]^a a ran y tevlv pan
 elont o'v dovreth. ⁵¹⁷Yn anrraith o dda gan devlv y brenin [ran deu wr].^b
⁵¹⁸Ar y pedwerydd^c y kaif gylch dwy waith yn y vlwyddyn ar y tayogav y
 22^{va} brenin. ⁵¹⁹Ni bydd penkenedl neb tra vo ma|yr^d nev gynghellawr. ⁵²⁰Nid
 oes le dilis i'r mayr yn nevadd y brenin. ⁵²¹Maer biev kymell holl dyled y 5
 brenin hyd y bo mayr mayth. ⁵²²Y mayr a'r kynghellawr biev traian gobyr
 merched y taiogav, a thraian ev kamlwrw, a thraian i dirwy, a thraian ev
 hyd pan fflowynt o'r wlad, a thraian yr yd o bob marw daiawc. ⁵²³Y mayr
 biev rranv pob peth a'r rringill dewisso i'r brenin.
⁵²⁴O damwinia i'r mayr na allo gynal ty, kymered y taiawc a ddewisso 10
 attaw vlwyddyn o'r calan Mai bigilidd. ⁵²⁵A mwynhaed ef laeth y taiawc
 yr haf, a'i yd y kynhaiaf. ⁵²⁶Pan el y taiawc agen i wrthaw, gaded iddaw
 bedair hwch o hychod mawr a baed a'r yscrubyl eraill oll, ac viii erw yn
 ar, a iii gaiafar. ⁵²⁷Ar ail vlwyddyn a'r dryded vlwyddyn velly y kaiff, ac nid
 yr vn taiawc. ⁵²⁸Oddyna ymborthed ar yr eiddo e hvn tair blyned; wedi 15
 22^{vb} hyny gwareded y brenin arnaw o ddodi taiogav iddaw yn y messur | gynt.
⁵²⁹Pan ellyngo dyn i anrraith o kyfreith, y mayr a'r kynghellawr a gaffant
 yr aneired a'r yndderigedd a'r diriewyd. ⁵³⁰Rran ddav hanner a vyð rrwng
 y mayr a'r kynghellawr. ⁵³¹Dyled y kynghellawr kynal dadle y brenin yn i
 wydd ac yn i absen. ⁵³²Ef bie dodi kroes a^e gwardd ar bob dadl. ⁵³³Ar clet 20
 y brenin ydd eisd yn y tair gwyl arbenic os yn y gyngellwriayth y [bydd
 y]^f byrenin. ⁵³⁴Modrwy avr a thelyn a thawlbwrdd a gaif i gan y brenin
 pan el yn i swyð. ⁵³⁵Yn oes Howel Dda traian byw taiawc a'i varw a ddaw
 i'r mayr a'r kynghellawr. ⁵³⁶Ac o hyny y devparth a gaif y mayr a'r traian
 a gaif y kynghellawr. ⁵³⁷Y mayr^g a ranai a'r kynghellawr a ddewissai. 25
⁵³⁸Pedair buw a lxxx o ariant yw syrhaed tevlwr os o hynny ydd
 ymarddelw. ⁵³⁹Tair buw a delir yn syrhaed taylvwr bryr.
 23^{ra} ⁵⁴⁰Rringill a gaif y tir yn ryð, ⁵⁴¹a lety yn y llys. ⁵⁴²Y rrw|ng^h
 y ddwy golofyn y saif tra vo y brenin yn bwytta, ⁵⁴³kans ef biav
 goglud y nevadd rac tan. ⁵⁴⁴Ynaⁱ gwedi bwyd bwytaed ynte y gyd a'r 30
 gwsnaethwyr. ⁵⁴⁵Oddyna nac ysdedd ac na thrawed y post nessaf i'r
 brenin. ⁵⁴⁶Gwiraud kyfreithiawl a gaif, nid amgen no llonaid llesdyr y

^aFrom X ^bFrom X ^cMS perwynt ^dyr] catchword ^eMS a a ^fFrom X ^gr superscript
^hng] catchword ⁱMS yni

maintains three men in the king's hall with him. ⁵¹⁶*He shall distribute the men of the household when they go from their quarters.* ⁵¹⁷*As spoil from the goods which come from the king's household, [he has] the share of two men.* ⁵¹⁸*As one of four a maer shall take a circuit twice a year on the king's villeins.* ⁵¹⁹*No one shall be the head of a kindred while he is a maer or cynghellor.* ⁵²⁰*There is no prescribed place for the maer in the king's hall.* ⁵²¹*It is for the maer to enforce all the king's debt as long as he is a maintained maer.* ⁵²²*A third of the gobr of the villeins' daughters belong to the maer and the cynghellor, and a third of their camlwrw, and a third of their dirwy, and a third of their corn when they flee from the country, and a third of the corn of every dead villein.* ⁵²³*It is for the maer to divide everything and the rhingyll to choose for the king.*

⁵²⁴*If it happens to the maer that he cannot maintain a house, let him take the villein he chooses for himself for a year from one Mayday to the next.* ⁵²⁵*And let him enjoy the villein's milk in summer, and his corn in autumn.* ⁵²⁶*When the villein leaves him however, let him leave him four sows from the large sows and a boar and all his other animals, and 8 acres of ploughing, and 3 of winter ploughing.* ⁵²⁷*And the second and third year he receives the same, and not the same villein.* ⁵²⁸*From then let him subsist on his own property for three years; after that let the king relieve him by giving him villeins in the same way as before.*

⁵²⁹*When a man is released to be despoiled by law, the maer and the cynghellor shall have the heifers and the bull-calves and the yearlings.* ⁵³⁰*There shall be twofold division between the maer and the cynghellor.* ⁵³¹*It is the entitlement of the cynghellor to hold the king's pleadings in his presence and in his absence.* ⁵³²*It is for him to place a cross and a restriction for every claim.* ⁵³³*He shall sit on the left of the king on the three principal feasts if the king is in his cyngelloriaeth.* ⁵³⁴*He shall have a golden ring and a harp and a throwboard from the king when he takes up his office.* ⁵³⁵*In the time of Hywel Dda the maer and cynghellor have the live and the dead profits of the villein.* ⁵³⁶*And of them the maer has two-thirds and the cynghellor gets a third.* ⁵³⁷*The maer would divide and the cynghellor would choose.*

⁵³⁸*Four cows and 80 silver is the sarhaed of a domestic if he claims to be one of those.* ⁵³⁹*Three cows are paid as the sarhaed of a breyr's domestic.*

⁵⁴⁰*A rhingyll shall have his land free,* ⁵⁴¹*and lodging in the court.* ⁵⁴²*He shall stand between the two columns while the king eats,* ⁵⁴³*since it is for him to keep the hall safe from fire.* ⁵⁴⁴*Then after dinner let him eat with the servers.* ⁵⁴⁵*And then let him neither sit by nor strike the post next to the king.* ⁵⁴⁶*He shall have a legal [allowance of] drink, namely*

gwallawer ac ef yn y llys o'r kwrw, ac ev haner o'r bragawd ac ev drayan o'r medd. ⁵⁴⁷Ef biav goesgyn pob eidion i wneuthur kvrnav. ⁵⁴⁸Nid byð hyd ynddvnt namyn hyd i fferav. ⁵⁴⁹Nawetyð Kalan Rracvvr i kaif gan y brenin pais a chrys a chapan a iiij kyvelin o liain o ben i elin hyd ymlaen i hirvys i wneuthur llawdwr. ⁵⁵⁰Ni byð hyd yn y dillad namyn oddis pen i elin hyd ⁵
^{23^{fb}} wrth gwlwm i lowdwr. ⁵⁵¹Kalan Mawrth y kaif pais | a chrys a llowdwr a mantell. ⁵⁵²Pengiwch agen a gaif yn y tri amser. ⁵⁵³Ef biev rranv y rrwng y mayr^a a'r kynghellawr a'r brenin. ⁵⁵⁴Ef biav o yd y taiawc foadvr ac o yd y marwdy yr yscub a vo dros ben pan raner. ⁵⁵⁵Pan adao kyllidws foadur i yd heb vedi [a fan]^b gaffer^c y kyfelib yd o varwdy, y talarav a gymer y ¹⁰
 rringill.
⁵⁵⁶Ef a gaif pob ymenyn blwch, a'r mayn isa i'r vrevan, a'r dvin oll a'r llinhat, a'r to nessaf i'r ddaiar o'r yd, a'r bwiaill a'r troellav a'r ieir a'r gwyddav a'r kathav. ⁵⁵⁷Torth a'i henllyn a gaif o bob^d ty y del iddo ar neges y brenin. ⁵⁵⁸Tair kyvelin a vyð yn hyd e pylllo rrac i arganvod. ⁵⁵⁹Ni byð ¹⁵
 tenlli yn i lawdr. ⁵⁶⁰Ef biev tarw a ddel gan anrraith. ⁵⁶¹Pan vo marw y rringill, ynrvgareð yr arglwyð y byð yr eiddaw oll. ⁵⁶²Gwys y rringill gan dystion a tharaw y post tair gwaith, nev y lle ni aller dywad y gwys. ⁵⁶³Pan ^{23^{va}}
 ddywat|taer^e gwys agen, llw y neb a wyssier ar i trydyð o wyr vn vrait ac ef yn erbyn gwys y rringill e hvnan a ddywad gwys y rringill. ²⁰
⁵⁶⁴Gof llys biav penav y gwarthec ac ev traed, ⁵⁶⁵eithr y tavodav biav yr ynad llys, a llenwi lle y tavodav o vorddwydyð y gwarthec a hyny o ran yr arglwyð o'r larder yn y gegin. ⁵⁶⁶J ymborth ef a'i was a ddaw o'r llys. ⁵⁶⁷Yn rrad y gwna waith y llys oll eithyr tri pheth, kallawr a bwyall lydan a gwaiv. ⁵⁶⁸Ef biav keinion^f ynghyveddach. ⁵⁶⁹Ef hevyd biav iiij ð o ²⁵
 bob karcharawr i diotto heirn i arnaw. ⁵⁷⁰Y tir a gaif yn ryð. ⁵⁷¹Gwiraud kyfreithiawl a gaif o'r llys, nid amgen no llonaid y llestri y gwallawer

^ay mayr] *superscript* ^bFrom X ^cMS affer ^dbob] o *deleted in ms.* ^etaer] *catchword*
^fMS *keiniawc*

the fill of the vessel he uses for serving beer in the court, and their half of the bragget and their third of the mead. ⁵⁴⁷The leg of every one of the bullocks from the court belong to him to make boots. ⁵⁴⁸The length of these shall be no further than his ankles. ⁵⁴⁹On the nine days of the calends of December he shall have from the king a tunic and a shirt and a cap and 4 cubits of linen [measured] from his elbow as far as the top of his middle finger to make trousers. ⁵⁵⁰His clothes shall be no longer than from his elbow to the knot of his trouser. ⁵⁵¹On the calends of March he shall have a tunic and a shirt and trousers and a mantle. ⁵⁵²He shall have a headcovering however in the three seasons. ⁵⁵³It is for him to divide between the *maer* and the *cynghellor* and the king. ⁵⁵⁴From the corn of a fugitive villein and the corn of the dead house to him there is the sheaf which is left over when the distribution is made. ⁵⁵⁵When a geldable fugitive leaves his corn unreaped *and when* the like of that corn is had in the case of a dead house, the *rhingyll* shall take the [corn from the] headlands.

⁵⁵⁶He shall have all the potted butter, and the lower stone of the quern, and all the black flax and the linseed, and the layer nearest to the earth of the corn, and the axes and the wheels and the hens and the geese and the cats. ⁵⁵⁷He shall have a loaf and his sustenance from every house to which he comes on the king's errand. ⁵⁵⁸The length of his billhook shall be three cubits so that he is not detected. ⁵⁵⁹There shall be no mixed fabric in his trousers. ⁵⁶⁰The bull which comes with the spoils belongs to him. ⁵⁶¹When the *rhingyll* dies, all of his property shall be at the mercy of the lord. ⁵⁶²The *rhingyll*'s summons [is to be made] with witnesses and the striking of the post three times, or wherever the summons cannot be denied. ⁵⁶³When the summons is denied however, the oath of whoever is summoned as one of three men of the same status as himself against the summons of the *rhingyll* himself shall deny the *rhingyll*'s summons.

⁵⁶⁴The heads of the cattle together with their feet belong to the court smith, ⁵⁶⁵except for the tongues which belong to the court justice, and the space of the tongues is filled with the thighs of the cattle and those from the lord's share from the larder in the kitchen. ⁵⁶⁶His maintenance and that of his servant comes from the court. ⁵⁶⁷He does all the work of the court free save for three things, a cauldron and a broad axe and a spear. ⁵⁶⁸The first drinks at the feast belong to him. ⁵⁶⁹Four pence for every prisoner on whom he puts irons also belong to him. ⁵⁷⁰He shall have his land free. ⁵⁷¹He shall have a legal [allowance of] drink from the court, namely the fill of the vessels from which the beer is served in the

- ynddvnt o gwrw ac ev haner o'r bragod ac ev draian o'r með. ⁵⁷²A thri dyn
²³^{vb} a gaif y messur hwnnw | o'r llys: yn gynta y gof, oddyna y rringill, diwaytha
y kaif y trulliad. ⁵⁷³Ni aill vn gof vod yn vn gymwd a'r gof llys heb genad.
⁵⁷⁴Vn ryddydd a'r brenin vyð am valv ar y velin. ⁵⁷⁵Ef biev gobyr merched y
govaint a vwrrynt wrth i hwn. ⁵⁷⁶Gobyr merch^a gof llys, yr arglwyð biev. ⁵
⁵⁷⁷Sef yw hynny, cxx ð. ⁵⁷⁸Pvnt a haner i chowill. ⁵⁷⁹Pvnt yw i hagweddi.
⁵⁸⁰cxx yw ebediw gof llys.
⁵⁸¹Dyled [y porthaur]^b yw kafel i dir yn rrydd. ⁵⁸²Yn y kastell drachefyn
y ddor y bydd i dy. ⁵⁸³I ymborth a gaif o'r llys. ⁵⁸⁴A phren a gaif o bob pwn
kynnvð. ⁵⁸⁵Pren hevyd a allo i dynv a'i law ddehav o bob menaid, drwy ¹⁰
na rwystro ar gerdded y meirch na'r ychen. ⁵⁸⁶A chyn ni allo i dynv yr vn,
pren essios a gaif ef, ac nid yr hwn a ddewisso.^c ⁵⁸⁷O'r moch preydd a ddel
i'r porth ef a gaif hwch, ac ni haydd mwy noc hyd y gallo yn i vn llaw i
²⁴^{ra} drychavel | erbyn^d i gwrych megis na bo is i thraed no phen i lin. ⁵⁸⁸O'r
anrraith warthec a ddel i'r porth o byð eidion cwttta arnai y porthawr a'i ¹⁵
kymer, a'r eidion diwaytha a ddel i'r porth, ⁵⁸⁹a'r kledde bisswail a reuir,
a hynny oll o'r gwarthec a ladder yn y gegin. ⁵⁹⁰iiij ð kyfraith a gaif o bob
karcharawr a garcharer yn y llys gan iawn.
⁵⁹¹Raid yw bod y gwiliwr yn vonheddic gwlad, kans iddaw yr
ymdduriaid y brenin. ⁵⁹²I vwyd a gaif o'r^e llys yn breswyliadawc, ⁵⁹³ac ²⁰
oni bydd y brenin yn y llys, yn gynta ef a gaif y bore saic. ⁵⁹⁴A thorth a'i
henllyn yn i vorevwyd [a gaif]. ⁵⁹⁵Asgwrn mer a gaif o bob eidion a ladder
yn y gegin. ⁵⁹⁶Y tir a gaif yn ryð. ⁵⁹⁷Gwisc a gaif ddwyaith yn y vlwyddyn
i gan y brenin. ⁵⁹⁸Dwywaith yn y vlwyddyn i kaif yscidie ac yssane.
⁵⁹⁹Mayr y biswail a ddyly y saim a blonec o'r llys. ⁶⁰⁰Ef bie krwyn^f y ²⁵
²⁴^{rb} gwarth|ec a vo dair nos ar warthec y mayr dy. ⁶⁰¹Ef bie gobyr merched
gwyr y vayrdref. ⁶⁰²Kyd syrhaont gwsnaythwyr y llys mayr y biswail ar
y ffordd pan ddycont vwyd nev lyn o'r gegin nev o'r ysdavell parth a'r
nevadd, nis diwygiant iddaw. ⁶⁰³Pan daler i syrhaed, vj buw a cxx o
ariant a gaif yn i syrhaed. ⁶⁰⁴Yn i alanas i telir vj buw a cxx mvw gan dri ³⁰
drychavel.

^aMS mer ^bFrom X ^cMS ddiwisso ^derbyn] catchword ^eMS on ^fMS crbu

hall and their half of the bragget and their third of the mead. ⁵⁷²And three men receive that measure of the drink in court: first the smith, then the *rhingyll*, and finally the butler receives it. ⁵⁷³No other smith can be in the same commote as the court smith without his permission. ⁵⁷⁴He has the same freedom as the king for grinding at the mill. ⁵⁷⁵He has the *gobr* of the daughters of the smiths who strike [metal] with him. ⁵⁷⁶The *gobr* of the daughter of the court smith, it belongs to the lord. ⁵⁷⁷That is, 120 d. ⁵⁷⁸A pound and a half is her *cowyll*. ⁵⁷⁹A pound her *agweddi*. ⁵⁸⁰The *ebediw* of the court smith is 120.

⁵⁸¹It is the entitlement of the *porter* to have his land free. ⁵⁸²His house shall be in the castle behind the door. ⁵⁸³He gets his maintenance from the court. ⁵⁸⁴And he shall have a tree from every load of kindling. ⁵⁸⁵And from every cartload he shall have the biggest tree which he can drag with his right hand, without hindering the path of the horse and the oxen. ⁵⁸⁶And although he cannot drag a single one, he nevertheless gets a tree, and not the one he chooses. ⁵⁸⁷Of the herd of pigs which come to the gate he shall have a sow, and he has no right to more than he can pick up with his one hand by its bristles so that its feet may not be lower than his knee. ⁵⁸⁸From the spoil of cattle which come into the gate if there is a tailless bullock among it the porter shall take it, and the last bullock which comes to the gate, ⁵⁸⁹and the spleen and rectums, and all that from the cattle killed in the kitchen. ⁵⁹⁰He has 4 d. from every prisoner imprisoned by right in the court.

⁵⁹¹The watchman must be a nobleman from the country, since the king trusts in him. ⁵⁹²He shall have his food always ready from the court, ⁵⁹³and if there is no king in court, he shall be the first to have his morning dish. ⁵⁹⁴Every morning *he shall have* a loaf and its accompaniment as breakfast. ⁵⁹⁵And he shall have a marrow bone from every bullock which may be killed in the kitchen. ⁵⁹⁶He shall have his land free. ⁵⁹⁷He shall have clothing twice a year from the king. ⁵⁹⁸Twice a year he shall have shoes and socks.

⁵⁹⁹The dung *maer* is entitled to the fat and blubber from the court. ⁶⁰⁰The skins of the cattle which are three nights on the cattle of his *maerdy* belong to him. ⁶⁰¹He is entitled to the *gobr* of the daughters of the men of his *maerdref*. ⁶⁰²Although the court servers may cause *sarhaed* to the dung *maer* on his way as they carry food or drink from the kitchen or from the chamber to the hall, they do not pay him compensation. ⁶⁰³When his *sarhaed* is paid, 6 cows and 120 silver is what he gets as his *sarhaed*. ⁶⁰⁴As his *galanas* is paid 6 cows and 120 cows with three augmentations.

⁶⁰⁵Penkerdd a ddyly eise ar klet yr edling. ⁶⁰⁶Ef biav i dir yn rydd. ⁶⁰⁷Ef biev kanv yn gynta yn y llys. ⁶⁰⁸A chevarvvs neithiawr, nid amgen xxiiij δ, a gaif gan bob morwyn pan wrhao. ⁶⁰⁹Ni chaif ddim o neithior gwraic y rrygavas gynt genthi tra vv vorwyn. ⁶¹⁰Sef y byδ penkerδ, pan enillo gadair. ⁶¹¹Ni all vn barδ [erchi]^a hyd y bo i bengeirddieth ef, onid bardd ⁵
²⁴^{va} o orwlad vyδ, heb genad. ⁶¹²Kyd lluddio y brenin na roddid | dim^b yn i gyweth ysbaid, digyfraith vydd penkerdd.

⁶¹³Seith bvnt yw gobyr merch y brenin ac i'r vam i telir. ⁶¹⁴I gwr a dal i chowil, kanis tir a delir iddi. ⁶¹⁵Pedair pvnt ar hugain yw i hagweddi. ⁶¹⁶Od a merch bryr gan wr heb rodd kenedl, pan atter, sef vyδ i hagweddi: ¹⁰
 vj eidion kyhyd i kyrn ac yw i yscyvarn. ⁶¹⁷Eithyr i daiawc yn i ddadl kyffelib dri eidion a hyny a delir.

⁶¹⁸O chymer gwr wraic o roδ kenedl a'i adv kyn y saith mlyned, taled i hagweddi. ⁶¹⁹O byδ merch bryr tair pvnt yn i hagweddi. ⁶²⁰Pvnt a haner yn i chowill. ⁶²¹cxx δ yn i gobyr. ⁶²²O byδ merch taiawc pvnt a haner ¹⁵
 yn i hagweddi. ⁶²³cxx δ yn i chowill. ⁶²⁴xxiiij δ yn i gobyr. ⁶²⁵Os gwedi y saith mlyned i gedy, bid ran dav hanner y rryngthvnt onid^c braint a ²⁴^{vb}
 ddyry rragor i'r gwr. ⁶²⁶Dev parth y pl|ant a dav yn rran y gwr, nid amgen yr hynaf a'r ievaf, a'r traian yn rran y vam. ⁶²⁷Os angav a'i gwahan, dav haner vyδ y rryngthvnt. ²⁰

⁶²⁸Syrhaed gwraic wriawc wrth vraint i gwr i telir iddi. ⁶²⁹Pan ladder gwr^d gwreigiawc, i syrhaed a delir kyssevin, oddyna i alanas; traian agen a gaif y wraic o'r syrhaed.

⁶³⁰Gwraic gwr rrydd a ddichon rodidi i chrys a'i mantell a'i phenllian a'i hyscidie a'i blawd a'i hyd a'i llaeth a'i hymenyn a'i chaws heb genad i ²⁵
 gwr; benthgyio holl dodrefn i thy a aill hevyd. ⁶³¹Ni aill gwraic taiawc venthygiaw dim heb genad i gwr namyn i phengiwch^e a'i gogyr a'i rridill, a hynny hyd y klywer i llef a throed ar i thomen.

⁶³²Od a morwyn yn^f llathlud heb ganiad kenedl, i that a'i hadwc o'i hanvodd ac ni thal gobyr arglwyδ. ⁶³³Od a gwraic agen yn llathlud, ni aill ³⁰
²⁵^{ta} neb i dwyn o'i hanvoδ rrac y gwr. ⁶³⁴O'r lle | y bo^g i adlam, oddyna y daw gobyr. ⁶³⁵Y neb a ddyco trais ar wraic, taled i gobyr o'i arglwydd a'i dirwy,

^aFrom X ^bdim] catchword ^cMS oni ^dgwr superscript ^eMS phegiwch ^fyn superscript ^gy bo] catchword

⁶⁰⁵The *pencerdd* is entitled to sit on the left of the heir-apparent. ⁶⁰⁶He has his land free. ⁶⁰⁷It is for him to sing first in the court. ⁶⁰⁸And a wedding feast dowry, namely 24 d., he gets from every maiden when she takes a husband. ⁶⁰⁹He has nothing from the wedding feast of a woman from whom he had previously received it when she was a maiden. ⁶¹⁰This is when he is a *pencerdd*, when he wins a chair. ⁶¹¹No poet may *petition* whilst it is his *penceirddiaeth*, unless he is a poet from another country, without permission. ⁶¹²Although the king may prevent the giving of any wealth for a time, the *pencerdd* is not subject to [this] law.

⁶¹³The *gobr* of the king's daughter is seven pounds and it is paid to the mother. ⁶¹⁴Her husband pays her *cowyll*, for land is paid to her. ⁶¹⁵Her *agweddi* is twenty-four pounds. ⁶¹⁶If a *breyr*'s daughter goes with a man without gift of kin, when she is left, this is what her *agweddi* will be: 6 bullocks whose horns are as long as their ears. ⁶¹⁷But to a villein[*'s* daughter] in a similar case three bullocks and that is what is paid.

⁶¹⁸If a man takes a wife by gift of kindred and leaves her before the seven years [are up], let him pay her *agweddi*. ⁶¹⁹If she is a *breyr*'s daughter her *agweddi* is three pounds. ⁶²⁰Her *cowyll* a pound and a half. ⁶²¹120 d. for her *gobr*. ⁶²²If she is a villein's daughter a pound and a half for her *agweddi*. ⁶²³120 d. for her *cowyll*. ⁶²⁴24 d. for her *gobr*. ⁶²⁵If after the seven years she is left, let there be dividing in two halves between them unless status gives the husband more. ⁶²⁶Two-thirds of the children come to the husband in his share, namely the eldest and the youngest, and a third in the mother's share. ⁶²⁷If it is death which separates them, let everything be divided in two halves between them.

⁶²⁸The *sarhaed* of a married woman is paid to her according to her husband's status. ⁶²⁹When a married man is killed, his *sarhaed* is paid first, and then his *galanas*; the wife however gets a third of the *sarhaed*.

⁶³⁰The wife of a free man can give her shift and her mantle and her headkerchief and her shoes and her flour and her corn and her milk and her butter and her cheese without her husband's permission; she can also lend all the utensils of the house. ⁶³¹A villein's wife cannot lend anything without her husband's permission but her headdress and her sieve and her riddle, and that as far as her call can be heard with her foot on her dunghill.

⁶³²If a virgin elopes without the permission of a kindred, her father can re-take her against her will and does not pay her lord's *gobr*. ⁶³³If a woman elopes however, no-one can take her against her will from her husband. ⁶³⁴From her place of residence, her *gobr* comes from there. ⁶³⁵Whoever

ac i'r wraic i tal i syrhaed a'i hagweddi, a'i dilysrwyd a rydd; ac o bydd morwyn talet i chowill. ⁶³⁶O dywad y gwr y trais a'r wraic yn i yrv arno, kymered y hi grair yn i llaw ddehav a'i gala^a yn i llaw assw, a thynged i'r kraig dwyn trais ohonaw arni a'r gala^b honno, ac velly ni chyll hi ddim o'i iawn. ⁶³⁷Y neb a ddywatto trais rrodded lw l o wyr heb^c gayth heb alldud, ⁵ a thri o'r gwyr yn ddiowredawc o dri pheth kyfreithion. ⁶³⁸Ac am drais nid oes wyr diowredawc^d o dryr l o wyr heb gayth heb alldud.

⁶³⁹O dri^e achaws ni chyll gwraic i hagweddi kyd adawo i gwr: nid amgen o glafri ac o anadl ddrwc ac o eisie kyd.

⁶⁴⁰Tri pheth ni ddygyr rrac gwraic kyd adawer am i cham: i chowill a'i ¹⁰ ²⁵th hargyfre a'i hwynebwerth pan gyttio [i] gwr a gwraic | arall.

⁶⁴¹Oni ddevnyddia morwyn i chowill kyn i chyvodi y bore i gan y gwr, i gyd y byd rryngthvnt. ⁶⁴²Tair gwaith i kaif gwraic wynebwerth gan i gwr o chyttia ef a gwraic arall; ac os diodde hithe dros y dryded waith ni chaif ddim. ¹⁵

⁶⁴³O roddir morwyn addved i wr a dywedud o'r gwr nad oedd vorwyn, tynged y vorwyn ar i phymed nad oed wraic; sef yw y rrai a dyng, i that a'i mam a'i chwaer a'i brawd.

⁶⁴⁴Tri llw a ddyry gwraic i wr pan enllibier: kynta llw, saith wragedd; a'r ail enllib llw xiii; a'r dryded enllib llw l o wragedd. ⁶⁴⁵Am gusan a'i ²⁰ gouysiau a'i hymrain^f yw y tri llw. ⁶⁴⁶A'r gwr a ryd yr vn llw y'w wraic briod. ⁶⁴⁷Y wraic am i gobyr, llw saith wragedd vn vrant a hi. ⁶⁴⁸Na ²⁵^{va} rodded neb wraic i wr heb vach ar i gobyr | o'i^g arglwyd. ⁶⁴⁹O dwc gwr wraic yn llathlud i dy, kymered gwr y ty vach ar i gobyr o'i arglwydd; onis kymer, taled i hvnan. ⁶⁵⁰Gobyr alldudes,^h xxiiiij ð. ⁶⁵¹Penkerdd bie gobyr ²⁵ merched y beirdd eraill a voend y danaw.

⁶⁵²Nawdd kayth, ergid kryman. ⁶⁵³Nawdd mayr y biswail yw ergid gwyddi nev vwyall.ⁱ

^aMS 6, with a space for three letters ^bMS 6, with a space for three letters ^cMS he ^dMS dioredawc ^eMS dryr ^fMS hyrain ^goi] catchword ^hMS alldudas ⁱ+ cxx

rapes a woman, let him pay her *gobr* and her *dirwy* to the lord, and to the woman he pays her *sarhaed* and her *agweddi*, and her validity he gives; and if she is a virgin let him pay her *cowyll*. ⁶³⁶If a man denies raping a woman and the woman accuses him of it, let her take a relic in her right hand and his penis in her left hand, and let her swear on the relic that he raped her with that penis, and so she will lose none of her right. ⁶³⁷Whoever denies rape let him give the oath of 50 men without slave without alien, and three of the men abstaining from three lawful things. ⁶³⁸And for rape there is no [need for] abstaining men if she gives 50 men without slave without alien.

⁶³⁹For three reasons a woman does not lose her *agweddi* although she leaves her husband: namely for leprosy and for bad breath and for the want of intercourse.

⁶⁴⁰Three things are not taken from a woman although she is left for her offence: her *cowyll* and her *argyfreu* and her *wynebwerth* when her husband sleeps with another woman.

⁶⁴¹Unless a maiden uses her *cowyll* before she rises in the morning from her husband, it will be joint between them. ⁶⁴²Three times a woman has her *wynebwerth* from her husband if he has intercourse with another woman; and if she suffers it beyond the third time she gets nothing.

⁶⁴³If a mature maiden is given to a man and the man says that she was not a virgin, let the virgin swear as one of five that she was not a woman; these are the ones that swear, her father and her mother and her sister and her brother.

⁶⁴⁴Three oaths a wife is to give to her husband when accused: the first oath, seven women; and on the second accusation the oath of thirteen; and on the third accusation the oath of 50 women. ⁶⁴⁵The three oaths are for a kiss and groping her and having intercourse with her. ⁶⁴⁶And the man gives the same oath to his [lawful married] wife. ⁶⁴⁷The woman for her *gobr*, the oath of seven women of the same status as her. ⁶⁴⁸Let nobody give a woman to a man without a surety on her *gobr* for the lord. ⁶⁴⁹If a man takes a woman by abduction to a house, let the owner of the house take a surety on her *gobr* from the lord; unless he takes one, let him pay it himself. ⁶⁵⁰The *gobr* of an alien woman, 24 d. ⁶⁵¹The *gobr* of the daughters of the other poets under him belong to the *pencerdd*.

⁶⁵²The protection of a slave, the throw of a sickle. ⁶⁵³The protection of the dung *maer* is the throw of a plough or an axe.

⁶⁵⁴Cxx yw gwerth kerwyn ved a daler i'r brenin, kanis o'i wyr y rrenir val hyn: y traian i'r brenin, a'r ail traian i'r neb a'i gwnel, a'r trydyd i'r neb a roddo y med.

⁶⁵⁵Kroen karw nev vvwch nev ych nev ddyfrgi, xij δ kyfraith a dal pob vn onaddvnt. ⁶⁵⁶Kroen llostlydan, cxx δ. ⁶⁵⁷Kroen belev, xij δ a dal. 5

²⁵^{vb} | ⁶⁵⁸Pob gwyddldwn a ladder ar dir arall, perchen y tir a gaif y chwarthawr ol nessa i'r ddaiar.

⁶⁵⁹Pa beth bynac a ddangosso dovretwr y brenin i'r tayogav y delont^a o'e ty, y tayogav brenin biav talv o chollyr, eithyr ev kleddyvev ac ev llodrav.

⁶⁶⁰Ac ev meirch^b wyntav ni cheidw y taiogav namyn y nos, kanis ef a tal o 10 cholliir yna. ⁶⁶¹Kwynossawc brenin keiniawc a ddyryd i'r gwasanaethwyr^c ir arbet i yscubaur a'i vwyd.

⁶⁶²O roddir Kymraes^d i alldud, i phlant a gaif rran o dref, eithyr essayddyn arbenic. ⁶⁶³Hwynt agen a gaffant hyd y dryded ach. ⁶⁶⁴O'r kynyweddi^e hono y daw gwarthec^f divach, kanis o byd llowrvd y kysswynvab hwnw 15 kenedl i vam a dal holl alanas drosdaw kanid oes genedl tad a'i talo.

⁶⁶⁵xxiij δ a delir yn syrhaed gwenidawc kyflogaeth nid el yn rrau nac en ureuan.^g

²⁶^{ra} ⁶⁶⁶O chyttia gwr gwreigiawc a gwraic arall, taled cxx δ i'r | wraic^h kyfreithiawl yn i hwynebwerth 20

⁶⁶⁷Od yscar gwr a'i wraic kyn pen y saith mlyned, val hyn y rrenir i dodrefyn y rryngthvnt. ⁶⁶⁸Y gwr bie a vo rryntho a'r llawr o'r dillad gwely, a'r wraic biav y teisban. ⁶⁶⁹Y gwr bie yr yd, a'r wraic y blawd parawd.

⁶⁷⁰Y gwr pie y nithlen, a[r] vrekā a'r gobenyd tyle, a'r kwlldwr a'r vwiall gynvd a'r llawvwiall a'r krymane oll namyn vn kryman. ⁶⁷¹Y wraic biav 25 y vwiall lydan a'r bal ac vn kryman, a'r perved daradyr, a'r gwr biev yr holl dodrefyn ond hynny. ⁶⁷²Y wraic biev kar yr ychen a'r gwyddi a'r llaethlestri oll namyn vn payol i'r gwr, a'r holl ddysgle namyn vn hevyd i'r gwr. ⁶⁷³Y wraic biav yr emenyn oll namyn vn llestyr i'r gwr; ac o byd brevanav ymenyn y gwr biev vn vrevan.ⁱ ⁶⁷⁴A'r wraic biav^j y kic a vo ar y 30

²⁶^{rb} llawr ac | yn i heli ac a halen arnaw a heb halen, a'r caws oll a vo yn i heli

^aMS dleont ^bMS merich ^cMS gwnaethwyr ^dm superscript ^eMS kyn nyn wedi ^fMS gwartec ^gMS urrauan ^hwraic] catchword ⁱMS vrevā ^jMS beav

⁶⁵⁴The value of the mead barrel paid to the king is 120, as it is shared between his men like this: a third to the king, the second third to whoever made it, and the third to whoever gives the mead.

⁶⁵⁵The skin of a deer or a cow or an ox or an otter, each one is worth 12 legal d. ⁶⁵⁶The skin of a beaver, 120 d. ⁶⁵⁷The skin of a marten, it is worth 12 d.

⁶⁵⁸Every wild animal killed on another's land, the owner of the land gets the hind quarter next to the earth.

⁶⁵⁹Whatever thing the king's billeted man shows to the villeins to whose house they might come, it is for the villeins of the king to pay for [the things] if they are lost, except their swords and their trousers. ⁶⁶⁰And as for their horses the villeins do not keep them except for overnight, since he pays if there is loss there. ⁶⁶¹The supper-giver of the king gives a penny to the servers to save his barn and his food.

⁶⁶²If a Welshwoman is given to an alien, her children will get a share of land, except for the principal residence. ⁶⁶³They will not get it however until the third generation. ⁶⁶⁴From that union come *gwartheg dyfach*, for if that doubted son is a killer his mother's kin pays all the *galanas* for him as there is no father's kin to pay it.

⁶⁶⁵24 d. is paid as the *sarhaed* of a waged servant who does not go with a spade or with a quern.

⁶⁶⁶If a married man has intercourse with another woman, let him pay 120 d. to the lawful wife as her *wynebwerth*.

⁶⁶⁷If a husband and wife separate before the end of seven years, this is how the utensils are shared between them. ⁶⁶⁸The husband gets that which is between him and the ground of the bedclothes, and the wife owns the coverlet. ⁶⁶⁹The husband owns the corn, and the wife the prepared flour. ⁶⁷⁰The husband owns the winnowing-sheet, and the blanket and the bed-pillow, and the coulter and the fuel-axe and the hand-axe and all the sickles except one. ⁶⁷¹The wife owns the broad axe and the spade and one sickle, and the medium auger, and the husband owns all the equipment except that. ⁶⁷²The wife owns the ox-car and the yokes and all the milk vessels except one pail for the husband, and all the dishes except one again for the husband. ⁶⁷³The wife owns all the butter but one vesselful for the husband; and if there are querns of butter the husband owns one quern. ⁶⁷⁴And the wife owns the meat which is on the floor in brine and with salt on it and without salt, and all the cheese in brine and on the floor and the cheese without salt; the husband owns all the meat

ac ar y llawr a'r caws a vo heb halen; y gwr biav y kic drychafedic oll a'r caws. ⁶⁷⁵Y wraic biav bod yn y ty hyd y nawettyð yn aros i ran o'r da.

⁶⁷⁶Y wraic a vo marw i gwr ac a ddywetto i bod yn veichioc, hi a ddyly vod yn i thy yni wyper a vo beichiawc. ⁶⁷⁷Ac yna oni byð beichiawc, taled tair buw kamlwrw i'r brenin ac adawed y tir a'r ty i'r ytiveð. ⁶⁷⁸Od a dwy 5 wraged ygyd i neb ryw^a le ac na bo neb y gyd ac wy,^b a dyvod dav wr yn ev herbyn a bod ganthvnt o'r ddevwr, ni ddywygir vddvnd. ⁶⁷⁹O byð vn dyn gyd ac wynt, er i vychaned, ni chollant ddim o'i hiawn.

²⁶^{ra} ⁶⁸⁰O dwc wr wraic yn llathlud a'i hattal y gyd ac ef | hyd^c ymhen y vijved dyð heb wneuthur iawn iddi, hyd ymhen y vlwyddyn ni ddyly wneuthur 10 [yawn]^d iddi; yna agen hi a ddyly gwbwl iawn. ⁶⁸¹Gwraic a el yn lladlud yn i haddvedrwydd a'i dwyn o'r gwr i lwyn nev berth nev ty, a'i hymrain a'i hellwng drachefyn, a chwynaw ohonai wrth i chenedl ac yn y dadlav; sef a ddyly yn i diweirdeb: kymryd tarw tri gaiaf ac eilliaw i losgwrn a'i iraw a gwer, ac oddyna grynnyau y llosgwrn drwy ddorglwyd; ac oddyna ayd y 15 wraic o vewn y ty, a doded i thraed wrth y trothav a chymered y lloscwrn yn i dwy law, a rrodder gwr o bob parth i'r tarw i gymell y tarw, a gwialen yn llaw bob vn onaddvnt; ac o gaill i attal, kymered yn i diweirdeb: onis deil, kymered a lyno wrth i dwylo.

²⁶^{vb} ⁶⁸²Gwraic a ymroddo i hvnan yn llwyn ac ymherth, [a'e hadaw o'r gwr]^e 20 a go[rdderchu arall ohonaw, a'i dyvod hithe ynghwyn ar y dadlav ac ar i chenedl: os dywad a wna y gwr, tynged i gloch heb davawd. ⁶⁸³Os diwyn a wna ynte, taled iddi geiniawc^f kyfled a'i thin.

⁶⁸⁴Abediw gwr rryð, cxx ð. ⁶⁸⁵Abediw gwsnaethwr, cxx ð. ⁶⁸⁶Abediw tayawc, vj a lxxx ð. ⁶⁸⁷O byð eglwys ar [i] dir, cxx ð vyð i abediw. ⁶⁸⁸xxiiij 25 ð a dal gwr ystavellawc yn i ebediw. ⁶⁸⁹Ystavellawc o wraic, xvj ð.

⁶⁹⁰Y neb a ddywatto i vod wrth anrraith, rroddeð lw dengwyr^g a devgaint.

⁶⁹¹Pwybynac a gnithio^h [dyn],ⁱ taled i syrhaed yn gynta, kanis drycha a gossod yw syrhaed dyn. ⁶⁹²ij ð ynghyvair i vawd, a j ð ynghyvair pob bys 30 o'r a el yn y pen; a cheiniawc ynghyvair pob blewyn bonwyn a dynner o'i ben, a xxiiij ð ynghyvair y gwallt taldrwch.

²⁷^{ra} ⁶⁹³Dewissed bawb i syrhaed, wrth i benkenedl ai wrth i dad | ai wrth i swyð.^j

^aMS ruw ^bMS wyf ^chyd] catchword ^dFrom X ^eFrom X ^fMS geiawc ^gMS dengwyr ^hMS chwithio ⁱFrom X ^jai wrth i swyð] catchword

and cheese which is off the ground. ⁶⁷⁵It is for the wife to be in her house until the ninth day waiting for her share of the property.

⁶⁷⁶A wife whose husband has died and who says that she is pregnant, she is entitled to be in her house until it is known whether she is pregnant.

⁶⁷⁷And then if she is not pregnant, let her pay three cows of *camlwrw* to the king and let her leave the house to the heir. ⁶⁷⁸If two women go together to any place and there is nobody with them, and two men come upon them and they copulate with the two men, it is not compensated to them. ⁶⁷⁹If there is one man with them, however small he may be, they lose none of their right.

⁶⁸⁰If a man takes a woman clandestinely and keeps her with him until the end of the 7th day without compensating her, until the end of the year there is no entitlement for him to *compensate* her; then however she is entitled to full compensation. ⁶⁸¹A woman who goes clandestinely in her maturity and is taken by the man to a bush or a brake or a house, and copulated with and released again, and she complains to her kindred and in the pleadings; this is what she is entitled to for her chastity: let a three-winters-old bull be taken and its tail shaved and greased with tallow, and then the tail is pushed through a door-hurdle; and then let the woman go into the house, and set her foot against the threshold and take the tail in her two hands, and let a man come on each side of the bull to goad the bull, each with a rod in his hand; and if she can prevent it, let her take it for her chastity: if she cannot hold it, let her take whatever sticks to her hands.

⁶⁸²A woman who gives herself up in bush and in brake, *and is left by her husband* and he takes another as mistress, and she comes to complain in the pleadings and to her kindred: if the man denies, let him give his oath to a bell without a tongue. ⁶⁸³If he makes compensation, let him pay her a penny as broad as her anus.

⁶⁸⁴The *ebediw* of a free man, 120 d. ⁶⁸⁵The *ebediw* of a serving man, 120 d.

⁶⁸⁶The *ebediw* of a villein, 86 d. ⁶⁸⁷If there is a church on *his* land, 120 d. is his *ebediw*. ⁶⁸⁸A man with a cell pays 24 d. as his *ebediw*. ⁶⁸⁹A woman with a cell, 16 d.

⁶⁹⁰Whoever denies that he has spoils, let him give the oath of fifty men.

⁶⁹¹Whoever injures *a man*, let him first pay his *sarhaed*, as attack and assault is a man's *sarhaed*. ⁶⁹²2 d. for his thumb, and a 1 d. for every finger which goes into the head; and a penny for every white-rooted hair taken from the head, and 24 d. for the full-thickness front hair.

⁶⁹³Let everyone choose his *sarhaed*, from his head of kindred or from his father or from his office.

⁶⁹⁴Raceisdeddiad kantref, nid amgen y troydiawc, a rydd kerwyn vragawd i'r brenin bob plwyddyn.

⁶⁹⁵Pan vo marw dyn gorwlad ar dir dyn arall, xvj δ a gaif perchenawc y tir dros i varwdywarchen, a'r ebediw oll i'r arglwydd eithyr hynny.

⁶⁹⁶Pvm nyn^a nessa eu^b gwerth a ddywad baych kefynd os holir yn 5 lladrad. ⁶⁹⁷Seithnyn nessa ev gwerth a ddywad pwn march os holir yn lladrad.

⁶⁹⁸Pvnt yw kyvarvws gwr arddelw yn y vlwyddyn.

⁶⁹⁹Ni thal penkenedl ebediw, kanis y neb a vo penkenedl wedi ef a'i tal.

⁷⁰⁰Ni byð penkenedl^c y mab wedi y tad y nessa iddaw, kanis oes vodawc 10 vydd penkenedl.

²⁷^{rb} | ⁷⁰¹Val hyn y rrenir ariant gwestvay: ij δ a gaif y distain; iiij δ a gaif y trulliad, neu dudded y gerwyn, a dewis i'r neb a'i talo; ij δ a gymer dresawr y nevadd; vn a gymer y medydd; dwy a gaif y gwas ystavell; vn a ddaw i'r gostegwr; iiij δ a gaif y koc; dwy a gaif swyddawc y llys; vn a gaif morwyn 15 ystavell; vn a gaif distain y vrenhines; vn a gaif y troidiawc; vn a gaif y kanhwyllyth; vn a ddaw i ddrysawr ystavell; vn a ddaw i wastrawd^d y vrenhines.

⁷⁰²Pwybynac a vo^e mach dros arall, onis tal y talawdr yn oed y dydd, oed xv niwyrnawd a gaif y mach, os ar dda marwol y bydd mach. ⁷⁰³Onis tal 20 y talawdr yna, oed hyd ymhen y penthec niwyrnod^f ar hugaint a gaif y mach.

²⁷^{va} ⁷⁰⁴Onis tal y talawdr yna, oed dec diwyrnawd a devgaint a gaif y mach yna. ⁷⁰⁵Os ar dda | bywiawl y byð i mach ac na chaffo^g y talawdr talv yn oed y dyð, oed xv niwyrnawd a gaif y mach yna. ⁷⁰⁶Ac oni thal y talawdr, oed x niwyrnod a gaif y mach. ⁷⁰⁷Oni thal y talawdr yna oed v 25 niwyrnawd a gaif y mach. ⁷⁰⁸Oni thal y talawdr yna, taled i hvnan. ⁷⁰⁹A phan gyvarffo y talawdr ac ef, ysbeilied o'r a vo o ddillat amdanaw eithyr y pilin nessa iddaw, a gwnaed velly yn wasdad yni gaffo dal i dda i ganthaw.

⁷¹⁰Ac o byð marw kynocnyn ac na chaffo dalv i gymvn wrth neb i dda, dyced y mach y vechnieth dros y marw hwnnw, ac yna taled y tair ach 30 nessa iddaw y da. ⁷¹¹A chyd dyco y mach y vechnieth dros luð^h arglwyð ni thal na dirwy na chamllwrw.

^aMS yynyn ^bMS yw ^cMS penkedl ^dMS wastrawð ^evo *superscript* ^fMS niwyrno
^gMS chao ^hMS buð

⁶⁹⁴The foresitter of a *cantref*, namely the footholder, gives a vat of bragget to the king each year.

⁶⁹⁵When a man from another country dies on another man's land, the owner of the land gets 16 d. for his death clod, and all the *ebediw* goes to the lord except for that.

⁶⁹⁶The five men next in status deny a back burden if it is claimed as theft. ⁶⁹⁷The seven men next in status deny a horse burden if it is claimed as theft.

⁶⁹⁸The bounty of an *arddelw* man is a pound in the year.

⁶⁹⁹The head of kindred does not pay *ebediw*, for whoever is head of kindred after him pays it. ⁷⁰⁰The son after the father will not be head of kindred in immediate succession, for a head of kindred is for life only.

⁷⁰¹This is how the *gwestfa* silver is divided: the *distain* gets 2 d.; the butler gets 4 d., or the covering of the vat, the choice of the one who pays it; 2 d. is taken by the hall doorkeeper; one is taken by the mead-brewer; the chamberlain gets two; one comes to the silentiary; the cook gets 4 d.; the court official gets two; the chambermaid gets one; the queen's *distain* gets one; the footholder gets one; the Chandler gets one; one comes to the chamber doorkeeper; one comes to the queen's groom.

⁷⁰²Whoever may be surety for another, unless the debtor pay on the set day, then the surety shall have a set time of 15 days, if he be surety for dead stock. ⁷⁰³Unless the debtor pays it then, the surety shall have a set time until the thirty-fifth day. ⁷⁰⁴Unless the debtor pays it then, the surety has a set time of fifty days then. ⁷⁰⁵If the surety is for livestock and the debtor does not get payment by the set day, the surety shall then have a set time of 15 days. ⁷⁰⁶And if the debtor does not pay, the surety shall have a set time of 10 days. ⁷⁰⁷Unless the debtor pays then the surety shall have a set time of 5 days. ⁷⁰⁸Unless the debtor pays then, let [the surety] himself pay. ⁷⁰⁹And when the debtor meets him, let him [the surety] take from him whatever clothes he has on him except for the garment next to his skin, and let him do thus continually until he has received payment for his goods from him.

⁷¹⁰And if the claimant dies and cannot in his bequest pay someone his goods, let the surety perform his suretyship on behalf of that dead [person], and then let the three nearest in lineage to him pay the goods. ⁷¹¹And though the surety performs his suretyship against the lord's obstruction he does not pay a *dirwy* or a *camlwrw*.

- 27^{vb} ⁷¹²O byð marw mach dyn | kyn talv o'r talawdr drosdaw y vechnieth, doed y kynocnyn ar i seithved o'r dynion nessa iddaw vwch ben [bed]^a y mach a thynged i vod yn vach. ⁷¹³Oni chaffant wyntav i veð evo, tyngent vwch allawr gysegredic y vod yn vach, ac velly y kaif. ⁷¹⁴Gorvodawc vn vrait vyð a'r neb ir aeth drosdaw, ac velly am ddyn a wystler dros arall. 5
- ⁷¹⁵Oed gorvodawc i geissio i orvodogayth: vn dyð a blwyddyn. ⁷¹⁶Ac ni ryddheir hyd hyny o amser, ac ni ddyleir i ovvn am y kam a wnel.
- ⁷¹⁷Y neb a addevo dylev da iddo, taled yn ddiohir pan ovynr, eithyr yn y tair gwyl arbenic, ⁷¹⁸o Nos Nadolic wedi gosper hyd Duw Kalan gwedi efferen; ac o Nos Basc wedi datwreyn hyd Duw Pasc Bychan wedi efferen; 10 ac o Nos Sadwrn y Sulgwyn gwedi gosper hyd Duw Sul y Drindawd gwedi efferen. 28^{ra} ⁷¹⁹Ni ddily neb govv n i gilið yn hyny | o amser.^b
- ⁷²⁰Ni ddily neb gymryd mab yn vach heb genad i dad; ⁷²¹nac yscolhaic heb genad i athro; ⁷²²na manach heb genad^c i abad; ⁷²³nac alltud, ganid gair i air ar Gymro; ⁷²⁴na gwraic onid dros dyn y meddo hi arglwyddieth 15 arno. ⁷²⁵A rrai hyn, nid machnieth [eu machnieth].^d
- ⁷²⁶Tri lle ydd ymddivacha mach gan kyfraith: vn onaddvnt, talv o'r talawdyr drosdaw. ⁷²⁷Ail yw rrodde oed i'r talawdr yn absen y mach. ⁷²⁸Trydyð yw dwyn gavel ar y talawdr yn absen y mach, ac yna talv tair buw gamlwrw i'r arglwyð. 20
- ⁷²⁹Y neb a ddywatto mach, rrodde lw y seithnyn nessa ev gwerth. ⁷³⁰Oed mach i wybot ai mach ai nid mach, dridiev. ⁷³¹Ysbaid mach a baroto i tal, os i hvn y tal y tal, dwy wythnos. ⁷³²Oed mach i geisio oed, tridiav.
- 28^{rb} ⁷³³Gwerth gaiafdy: xxx a dal y nenbren, xxx a dal pob forch | a gynhalio e 25 nen; e vinkiaiv a'e talveinkiaiv a'r ysyffylav a'r ddor a'r gynhor a'r gorddrws a dvpya a'r trotheu,^e iiij ð kyfraith a dal pob vn. ⁷³⁴Y neb a noytho gayafdy, traian i werth a dal. ⁷³⁵Gwerth kynhaiafdy, xxiiij ð o bydd twll^f taradr ynddo; oni byð twll taradr ynddo, xij ð kyfraith a dal. ⁷³⁶Hafdy xij ð a

^aFrom X ^bo amser] catchword ^cMS gena ^dFrom X ^eu superscript ^ftwll underlined

⁷¹²If someone's surety dies before the debtor discharges his suretyship on his behalf, let the claimant come as one of seven men nearest to him to the surety's *grave* and let him swear that he was a surety. ⁷¹³And if they cannot find his grave, let them swear above the consecrated altar that he is surety, and thus he will have the [claim]. ⁷¹⁴He will be a bailsmen of the same status as the man he stood for, and so for any man who pledges on behalf of another. ⁷¹⁵The set time for a bailsmen to seek his bail: a year and one day. ⁷¹⁶And he will not be released until that time, and no one is entitled to claim for the wrong he commits.

⁷¹⁷Whoever admits that goods are due from him, let him pay without delay when it is asked, except during the three principal feasts, ⁷¹⁸from Christmas Eve after vespers until New Year's day after mass; and from Easter night after Resurrection until Low Sunday after mass; and from the eve of Whit Saturday after vespers until Trinity Sunday after mass. ⁷¹⁹No one should make a claim of another during those days.

⁷²⁰No one is entitled to accept a son as surety without his father's permission; ⁷²¹nor a scholar without the permission of his teacher; ⁷²²nor a monk without his abbot's permission; ⁷²³nor an alien, for his word is no word against [that of] a Welshman; ⁷²⁴nor a woman unless it is for a man over whom she has lordship. ⁷²⁵And these [people], *their surety* is no surety.

⁷²⁶Three places a surety is released by law: one of them, the debtor paying on his behalf. ⁷²⁷Second is the debtor being given a set time in the absence of the surety. ⁷²⁸Third is the debtor being distrained in the absence of the surety, and then let him pay three cows of *camlwrw* to the lord.

⁷²⁹Whoever denies a surety, let him give the oath of the seven men closest in status to him. ⁷³⁰The set time for a surety to know whether he is a surety or not, three days. ⁷³¹The set time for a surety to prepare payment, if he himself pays the payment, two weeks. ⁷³²The set time for a surety to seek a set time, three days.

⁷³³This is what a winter house is worth: the roof beam is worth 30, each fork which hold the roof is worth 30; the benches and upper benches and stanchions and door and outer door and lintels and sills and thresholds, each is worth 4 legal d. ⁷³⁴Whoever strips a winter house, he pays a third of its worth. ⁷³⁵A harvest house is worth 24 d. if there is an auger hole in it; if there is no auger hole, it is worth 12 legal d. ⁷³⁶A summer house

dal. ⁷³⁷Fforch kynhaiafdy nev hafdy, ij δ *kyfraith* a dal. ⁷³⁸Dorglwyd, ij δ *kyfraith* a dal. ⁷³⁹Gwerth tollglwyd^a j δ *kyfraith*.

⁷⁴⁰Escubawr brenin, cxx a dal. ⁷⁴²Escubaur bryr, lx δ a dal. ⁷⁴²Escubawr taiawc brenin, xxx δ. ⁷⁴³Gwnaed bawb yscubawr yn agored hyd Wyl yr Holl Saint. ^b⁷⁴⁴Oni wnair tair bangor yn y tri lle ar y pared, ni thelir llwgwr 5 yscrubl yn yscubawr o hyny allan.

⁷⁴⁵Odv n biben^c brenin, cxx a dal o byd ty. ⁷⁴⁶Ty odvn bryr, lx a dal. ⁷⁴⁷Ty odvn tayawc brenin xxx a dal. ⁷⁴⁸Pob odvn *kyfreithiawl* ar ni [bo] piben^d 28^{va} arnai, hanerawc vyddant ar y rrai gynt^e herwyd | braint ev perchenawc. ⁷⁴⁹Y neb a gynev tan yn odyndy, oni chymer ffyδ gan y llall wedi ef 10 ar yr odvn yngwyδ tystyon ar ddiffoddi y tan nev i vod yn ddigolled, ⁷⁵⁰kymwys^f vyδ y gwall a ddel y rryngthvnt, gan gyd gollant. ⁷⁵¹Llety kynta a losco yn y dref o walldan, y ddav dy gynta a enyno ganthaw a dal. ⁷⁵²Dav haner vyδ y tal y rrwng y neb a rodde y tan a'r neb a'i kynevo. ⁷⁵³Y neb a venthikio ty a than ynddo i arall, ac o hwnnw oni chyne dan dair gwaith 15 yn y ty, kwbl dal a gaif amdanaw o llysc y ty.

⁷⁵⁴Owen sant, pvnt a dal.

⁷⁵⁵Derwen, cxx.

⁷⁵⁶Y neb a'i tylo drwiddi, lx δ.

⁷⁵⁷Kaingk vchelwar, lx δ. 20

⁷⁵⁸Pob kaingk arbenic yn y dderwen, xxx δ.

⁷⁵⁹Ffawydd, lx δ a dal.

⁷⁶⁰Avallen ber, lx δ a dal.

⁷⁶¹Avallen sur, xxx δ a dal.

⁷⁶²Kollen, xv δ a dal. 25

⁷⁶³Ywen goed, xv δ a dal.

28^{vb} | ⁷⁶⁴Draynen, vij δ a dime a dal.

⁷⁶⁵Pob pren wedi hyny, iiij δ.

⁷⁶⁶Y neb a laddo derwen ar forδ y brenin, taled tair buw camlwrw i'r brenin, ac wedi hynny kuddied y dderwen ac arloysed fforδ y brenin; 30 a phan el y brenin heibiaw, kuddiet bon y pren a brethyn vnlliw. ⁷⁶⁷O digwydd pren ar draws avon a thynv maglav ar y pren, perchenoc y tir y bo bon y pren arnaw a ddyly dyvod i'r pren, pa dv bynac y trosso yr avon bon y pren.

^aMS coll gwyd ^bMS holsaint ^cMS ben ^dMS pen ^eMS gyn ^fMS keniwo

is worth 12 d. ⁷³⁷The fork of an autumn house or a summer house, it is worth 2 d. ⁷³⁸A door hurdle, it is worth 2 d. ⁷³⁹A gate is worth 1 d.

⁷⁴⁰The barn of a king, it is worth 120. ⁷⁴¹The barn of a *breyr*, it is worth 60 d. ⁷⁴²The barn of a king's villein, 30 d. ⁷⁴³Let everyone make his barn open until the Feast of All Saints. ⁷⁴⁴Unless three fences are made in the three places in the wall, animal damage in the barn is not paid after that.

⁷⁴⁵A pipe kiln of the king, it is worth 120 if it is a house. ⁷⁴⁶The house of a *breyr*'s kiln, it is worth 60. ⁷⁴⁷The house of a king's villein's kiln is worth 30. ⁷⁴⁸Every lawful kiln without a pipe on it, it is half the previous ones according to the status of their owner.

⁷⁴⁹Whoever lights a fire in a kiln house, unless he takes a promise from the one after him in the kiln in the presence of witnesses that he will extinguish the fire or that he will be without loss, ⁷⁵⁰the error which comes between them will be valid, as they lose out together. ⁷⁵¹The first lodging which burns in a town through wildfire, the first two houses lit by it are compensated. ⁷⁵²The payment will be divided in half between whoever set the fire and whoever lit it. ⁷⁵³Whoever lends a house with a fire in it to another, and from that unless he lights a fire three times in the house, he receives full compensation for it if the house burns.

⁷⁵⁴A saint's yew, a pound is its value.

⁷⁵⁵An oak, 120.

⁷⁵⁶Whoever bores through it, 60 d.

⁷⁵⁷A branch of mistletoe, 60 d.

⁷⁵⁸Every principal branch in the oak, 30 d.

⁷⁵⁹A beech, 60 d. is its value.

⁷⁶⁰A sweet apple tree, 60 d. is its value.

⁷⁶¹A crab apple tree, 30 d. is its value.

⁷⁶²A hazel, 15 d. is its value.

⁷⁶³A wood yew, 15 d. is its value.

⁷⁶⁴A thorn, 7 d. and a ha'penny
..... is its value.

⁷⁶⁵Every tree after that, 4 d.

⁷⁶⁶Whoever cuts an oak on the king's highway, let him pay three cows of *camlwrw* to the king, and after that let him cover the oak and clear the king's highway; and when the king goes past, let the stump of the tree be covered with a cloth of the same colour. ⁷⁶⁷If a tree falls across a river and the tree becomes a trap [for items], the owner of the land which the tree trunk is on is entitled to have any finds which the tree takes, whichever side of the river the base of the tree crosses from.

	⁷⁶⁸ Kleddav i bo aur nev ariant arno,	xxiiij δ a dal.	
	⁷⁶⁹ Tarian lasar,	xxiiij δ.	
	⁷⁷⁰ Kleddev heb aur heb ariant,	xxiiij δ.	
	⁷⁷¹ Tarian lyw y pren,	xij δ.	
	⁷⁷² Gwaiw,	iiij δ.	5
	⁷⁷³ Bwiall ynillec,	ij kyfraith.	
	⁷⁷⁴ Kylllell,	[j δ]. ^a	
	⁷⁷⁵ Talgell, ^b	} xxx δ a dal pob vn onaddvnt	10
	Krenoc,		
	Fallt, ^c		
^{29^{ra}}	⁷⁷⁶ Bwa ^d a xij saeth,	iiij δ kyfraith.	
	⁷⁷⁷ Payol helic,	ij δ kyfraith.	
	⁷⁷⁸ Païol gwyn,	j δ kyfraith.	
	⁷⁷⁹ Hesgyn helic,	keiniawc.	
	⁷⁸⁰ Rraw haiarn,	keiniawc.	15
	⁷⁸¹ Kaib,	ij δ kyfraith.	
	⁷⁸² Neddyf,	keiniawc.	
	⁷⁸³ Rrascyl,	dime.	
	⁷⁸⁴ Kroper,	dime.	
	⁷⁸⁵ Trwyddew,	dime.	20
	⁷⁸⁶ Main melin,	xxiiij δ.	
	⁷⁸⁷ Brevan,	iiij δ.	
	⁷⁸⁸ Telyn y brenin,	} cxx δ	25
	a'i vrekan,		
	a'i dawlbwrð,		
		a dal	
		pob vn.	
	⁷⁸⁹ Telyn penkerð,	cxx δ a dal.	
	⁷⁹⁰ J chyweirgorn,	xxiiij δ a dal.	
	⁷⁹¹ Telyn bryr,	lx δ a dal.	
	⁷⁹² I chyweirgorn,	xij δ a dal.	
	⁷⁹³ Brekan bryr,	lx δ a dal.	30
	⁷⁹⁴ Gobenyð tyle,	xx δ a dal.	
	⁷⁹⁵ Tawlbwrð ascwrn morvil,	lx a dal.	
	⁷⁹⁶ Tawlbwrdd ascwrn arall,	xxx δ a dal.	
	⁷⁹⁷ Tawlbwrdd o van eidion, ^e	xij δ a dal.	
	⁷⁹⁸ Tawlbwrð bren,	iiij δ.	35
	⁷⁹⁹ Bwiall lydan,	iiij δ kyfraith.	
^{29^{rb}}	⁸⁰⁰ Bwiall gynvd,	ij δ kyfraith.	
	⁸⁰¹ Llaw vwiell,	j δ kyfraith.	

^aFrom X ^bMS Tallgoll ^cMS Sallt ^dbwa] catchword ^eMS eiddion

- ⁷⁶⁸ A sword with silver or gold on it, 24 d. is its value.
⁷⁶⁹ A blue shield, 24 d.
⁷⁷⁰ A sword without gold or silver, 24 d.
⁷⁷¹ A shield the colour of its wood, 12 d.
⁷⁷² A spear, 4 d.
⁷⁷³ A battle axe, 2 legal d.
⁷⁷⁴ A knife, 1 d.
⁷⁷⁵ A buttery, }
 A pigsty, } 30 d. in value each of them.
 A sheepfold, }
⁷⁷⁶ A bow and xij arrows, 4 legal d.
⁷⁷⁷ A willow pail, 2 legal d.
⁷⁷⁸ A white pail, 1 legal d.
⁷⁷⁹ A willow bucket, a penny.
⁷⁸⁰ An iron spade, a penny.
⁷⁸¹ A pickaxe, 2 legal d.
⁷⁸² An adze, a penny.
⁷⁸³ A spokeshave, a ha'penny.
⁷⁸⁴ A chisel, a ha'penny.
⁷⁸⁵ An awl, a ha'penny.
⁷⁸⁶ A millstone, 24 d.
⁷⁸⁷ A quern, 4 d.
⁷⁸⁸ The king's harp, } 120 d
 and his blanket, } are their value
 and his throwboard, } each of them.
⁷⁸⁹ The harp of a *pencerdd*, 120 d. is its value.
⁷⁹⁰ Its tuning horn, 24 d. is its value.
⁷⁹¹ The harp of a *breyr*, 60 d. is its value.
⁷⁹² Its tuning horn, 12 d. is its value.
⁷⁹³ The blanket of a *breyr*, 60 d. is its value.
⁷⁹⁴ A bed pillow, 20 d. is its value.
⁷⁹⁵ A whalebone throwboard, 60 is its value.
⁷⁹⁶ A throwboard of another bone, 30 d is its value.
⁷⁹⁷ A throwboard of a bullock's horn, 12 d is its value.
⁷⁹⁸ A wooden throwboard, 4 d.
⁷⁹⁹ A wide axe, 4 legal d.
⁸⁰⁰ A wood axe, 2 legal d.
⁸⁰¹ A hand axe, 1 legal d.

802	Taradr mawr,	ij δ kyfraith.	
803	Perveð daradyr,	j δ kyfraith.	
804	Ebill,	dime ^a	
805	Kwllldwr,	iiij δ kyfraith.	
806	Swch,	ij δ kyfraith.	5
807	Gylyf, ^b	j δ kyfraith.	
808	Kaib,	j δ kyfraith.	
809	Pal,	j δ cwtta.	
810	Kryman,	j δ kyfraith.	
811	Gwellav,	j δ kyfraith.	10
812	Krib,	j δ kyfraith.	
813	Kabolvaen,	dime.	
814	Payol yw,	iiij δ kyfraith.	
815	Hesgyn yw,	ij δ kyfraith.	
816	Kanwyr,	keiniawg.	15
817	Seir,	dime.	
818	Klo haiarn,	keiniawg.	
819	Klo pren,	dime.	
820	Ffiol ddwfr,	ffyrddling.	
821	Chwynogl,	ffyrddling.	20
822	Sayth,	ffyrddling.	
823	Turnen,	ffyrddling.	
824	Gwerthud,	ffyrddling.	
825	Kyngladur,	ffyrddling.	
826	Ysdyllawd dirwyn,	ffyrddling.	25
29 ^{va}	827 Ffust,	fyrddling.	
828	Krevenllin,	fyrddling.	
829	Orddwyn,	fyrddling.	
830	Spodol,	fyrddling.	
831	Kawc pren,	fyrddling.	30
832	Fforch,	fyrddling.	
833	Kribin,	fyrddling.	
834	Yscub geirch ^c	fyrddling.	
835	Dull llin,	fyrddling.	
836	Kyw iar,	fyrddling.	35
837	Bvrwy,	fyrddling.	

^a MS dime er dime ^b MS Kylyf ^c MS geir

802	A large auger,	2 legal d.
803	A medium auger,	1 legal d.
804	A gimlet,	a ha'penny.
805	A coultter,	4 legal d.
806	A ploughshare,	2 legal d.
807	A drawknife,	1 legal d.
808	A pickaxe,	1 legal d.
809	A spade,	1 curt d.
810	A sickle,	1 legal d.
811	Shears,	1 legal d.
812	A comb,	1 legal d.
813	A polishing-stone,	a ha'penny.
814	A yew pail,	4 legal d.
815	A yew bucket,	2 legal d.

816	A smoothing plane,	a penny.
817	A saw,	a ha'penny.
818	An iron lock,	a penny.
819	A wooden lock,	a ha'penny.
820	A water jug,	a farthing.
821	A weeding hook,	a farthing.
822	An arrow,	a farthing.
823	A turning lathe,	a farthing.
824	A spindle,	a farthing.
825	A spool,	a farthing.
826	A twisting frame,	a farthing.
827	A flail,	a farthing.
828	A scraper,	a farthing.
829	A mallet,	a farthing.
830	A spatula,	a farthing.
831	A wooden dish,	a farthing.
832	A fork,	a farthing.
833	A rake,	a farthing.
834	An oat broom,	a farthing.
835	A hank of flax,	a farthing.
836	A hen chick,	a farthing.
837	A cow spancel,	a farthing.

838	Llywiadur,	fyrddling.	
839	Lliugroen,	fyrddling.	
840	Drych,	fyrddling.	
841	Rescen,	fyrddling.	
842	Gevel bren, ^a	fyrddling.	5
843	Hval bren,	fyrddling.	
844	Mayl,	fyrddling.	
845	Kist,	damdwng.	
846	Evydden,	damdwng.	
847	Trybeð,	damdwng.	10
848	Gradell,	damdwng.	
849	Ysgraff a'i ferthyn, ^b	damdwng.	
850	Tvnnell,	damdwng.	
851	Morthwyl,	damdwng.	
852	Bithiad, ^c	damdwng.	15
853	Eidion gwedi ymydawo a'i ddelediwrwydd, ^d	damdwng.	
854	Ysden bridd,	damdwng.	
29 ^{vb}	855 Kostrel,	damdwng.	
856	Lluric,	damdwng.	
857	Penffesdin, ^e	damdwng.	20
858	Helym,	damdwng.	
859	Prychwyn,	damdwng.	
860	Gwregis evraid nev arianaid hevyd,	damdwng.	
861	Modrwy,	damdwng.	
862	Breichrui, ^f	damdwng.	25
863	Kic ddescyl,	ij δ kyfraith.	
864	Descyl arall,	j δ kyfraith.	
865	Gogyr,	j keiniawg.	
866	Hidyl,	j δ kyfraith.	
867	Noe,	dime.	30
868	Klawr pobi,	dime.	
869	Rraf vlew ddevddec kyvelin,	ij δ kyfraith.	
870	Rraff lwyf ddevddec kyvelin,	v ^g δ kyfraith.	
871	Torch milgi brenin,	vij δ kyfraith.	
872	Torch milgi gwrda,	vij δ kyfraith.	35
873	Kynllyvan milgi brenin,	iiij δ kyfraith.	
874	Kynllyvan milgi gwrda,	ij δ.	

^aMS bre ^bMS fertyn ^cA letter or mark before the word ^dMS ddeldiwrwydd ^eMS Penffedin ^fMS Breichui ^gj would be expected, but here it appears to be a 6

838	A ruler,	a farthing.
839	A guiding thong,	a farthing.
840	A mirror,	a farthing.
841	A butter vessel,	a farthing.
842	Wooden tongs,	a farthing.
843	A wooden fetter,	a farthing.
844	A bowl,	a farthing.
845	A chest,	sworn appraisal.
846	A brass vessel,	sworn appraisal.
847	A trivet,	sworn appraisal.
848	A griddle,	sworn appraisal.
849	A skiff and its appurtenances,	sworn appraisal.
850	A tun,	sworn appraisal.
851	A hammer,	sworn appraisal.
852	A hound,	sworn appraisal.
853	A bullock after it has passed its prime,	sworn appraisal.
854	A stoneware jar,	sworn appraisal.
855	A costrel,	sworn appraisal.
856	A cuirass,	sworn appraisal.
857	A cap of mail,	sworn appraisal.
858	A helmet,	sworn appraisal.
859	A crest,	sworn appraisal.
860	A golden or also silver belt,	sworn appraisal.
861	A ring,	sworn appraisal.
862	A bracelet,	sworn appraisal.
863	A meat bowl,	2 legal d.
864	Another bowl,	1 legal d.
865	A riddle,	1 penny.
866	A sieve,	1 legal d.
867	A trough,	a ha'penny.
868	A baking sheet,	a ha'penny.
869	A hair rope of twelve cubits,	2 legal d.
870	An elm rope of twelve cubits,	5 legal d.
871	A king's greyhound's collar,	8 legal d.
872	A noble's greyhound's collar,	8 legal d.
873	The leash of a king's greyhound,	4 legal d.
874	The leash of a nobleman's greyhound,	2 d.

875	Kynllyvan olread,	viiij δ kyfraith.	
876	Tom ty,	iiij δ.	
877	Kawell teilo,	keiniawg.	
878	Berva,	keiniawg.	
30 ^{ra}	879 Honffest, ^a	xxiiij δ.	5
880	Gevyn,	iiij δ kyfraith.	
881	Gleisiadec,	xxiiij δ.	
882	Penllwydec,	xvj δ.	
883	Gaflawec,	viiij δ.	
884	Ballegrwyd,	iiij δ.	10
885	Gleisiat,	ij δ kyfraith.	
886	Karr,	ij δ.	
887	Ystrodur,	j δ kyfraith.	
888	Ystol,	ij δ kyfraith.	
889	Breki kafyn,	ij δ kyfraith.	15
890	Prenial gwehyddes,	xxiiij δ.	
891	Y peithynav a'r kloriane,	viiij δ.	
892	Y carvanav a'r troyllav, a'r troedlassav,	viiij δ.	
893	Offer gof,	cxx δ.	
894	Einiawn vawr,	lx δ.	20
895	Einiawn gyriawg, ^b	xij δ.	
896	Megin,	viiij δ.	
897	Gevel gof,	iiij δ.	
898	Ordd,	iiij δ.	
899	Kethrawl,	iiij δ.	25
900	Kwynssyll,	iiij δ kyfraith.	
901	Troreid, ^c	iiij δ kyfraith.	
902	Karnllif,	iiij δ.	
903	Haiarnllif,	iiij δ.	
30 ^{rb}	904 Brevanllif,	iiij δ kyfraith.	30
905	Brevandy,	pvnt.	
906	Ar bob mayn iddaw,	lx δ.	
907	Ar i heirn,	lx δ.	
908	Ar i wydd,	xxx δ.	
909	Ar y ty,	xxx δ.	35
910	Ar bob vn o'i main,	ij δ kyfraith.	
911	Ar y kelvyd,	j δ kyfraith.	

^a honffest] *catchword* ^b MS gyriaw ^c MS Troceid

875	The leash of a scenting hound,	8 legal d.
876	A manure shed,	4 d.
877	A manuring basket,	a penny.
878	A wheelbarrow,	a penny.
879	A gauntlet,	24 d.
880	A handcuff,	4 legal d.
881	A sewin net,	24 d.
882	A grayling net,	16 d.
883	A young salmon net,	8 d.
884	A drag-net,	4 d.
885	A sewin,	2 legal d.
886	A car,	2 d.
887	A pack-saddle,	1 legal d.
888	A stool,	2 legal d.
889	A wort-trough,	2 legal d.
890	A weaving woman's frame,	24 d.
891	The reeds and the plates,	8 d.
892	The beams and the wheels, and the treadles,	8 d.
893	Smith's equipment,	120 d.
894	Large anvil,	60 d.
895	A bicorn,	12 d.
896	Bellows,	8 d.
897	Smith's tongs,	4 d.
898	A sledgehammer,	4 d.
899	A nail maker,	4 d.
900	A furrower,	4 legal d.
901	A vice,	4 legal d.
902	A hoofrasp,	4 d.
903	An iron file,	4 d.
904	A grindstone,	4 legal d.
905	A quern house,	a pound.
906	For every stone belonging to it,	60 d.
907	For its irons,	60 d.
908	For its woodwork,	30 d.
909	For its house,	30 d.
910	For each of its stones,	2 legal d.
911	For its equipment,	1 legal d.

- ⁹¹²Ar i vrevanvuth,^a iiij δ kyfraith.
⁹¹³Kleddyf o bydd brevlyf,^b xij δ.
⁹¹⁴O byδ gwrymssaid, xvj δ.
⁹¹⁵O byδ gwynssaid,^c xxiiij δ.
⁹¹⁶Tarian, viij δ. 5
⁹¹⁷O byδ kalch lasar nev evrgalch, xxiiij δ.
⁹¹⁸Kyfrwy, viij δ kyfraith.
⁹¹⁹Ffrwyn evraid, viij δ.
⁹²⁰Ffrwyne eraill, ystainiaid a dulys, ac evyddiaid, iiij δ.
⁹²¹Ffrwyne arianaid, vj δ kyfraith. 10
⁹²²Ysbardune evraid, iiij δ.
⁹²³Ysbardvne arianaid, ij δ kyfraith.
⁹²⁴Ysbardune eraill evyddiaid ac stainiaid a dvlys, j δ kyfraith.
³⁰^{va} | ⁹²⁵Rrai a ant wrth vrait y kyfrwy y ddwy }
 warthavyl; eraill a a gwerth kyfraith } viij δ. 15
 arnaddvnt,^d sef yw hynny }
⁹²⁶O byddant arianait, j δ.
⁹²⁷O byddan ystainiaid nev evyddiaid nev ddulys, iiij δ kyfraith.
⁹²⁸Brongengyl vn gerdded a gwarthavyl yw.
⁹²⁹E due kengyl, ij δ kyfraith. 20
⁹³⁰Svder, iiij δ kyfraith.
⁹³¹Panel kynghvgyl, j δ kyfraith.
⁹³²Panel lliain, ij δ kyfraith.
⁹³³Kanwyl, j δ kyfraith.
⁹³⁴Hossanav mawr, viij δ kyfraith. 25
⁹³⁵Hyssyaws,^e vj δ kyfraith.
⁹³⁶Dwy ystywaws,^f iiij δ kyfraith.
⁹³⁷Botyssav kynhyglawc, iiij δ kyfraith.
⁹³⁸Yscidie kareiawc, ij δ kyfraith.
⁹³⁹Yscidie, j δ kyfraith. 30
⁹⁴⁰Gwregis, j δ kyfraith.
⁹⁴¹Kyllell glvn, j δ kyfraith.
⁹⁴²Kyllell gell, j δ kyfraith.
⁹⁴³Honsex, ij δ kyfraith.
⁹⁴⁴Agalen gwregis, j δ kyfraith. 35
⁹⁴⁵Rrwyll, j δ kyfraith.
⁹⁴⁶Gwregis llawdyr, j δ kyfraith.

^aMS wrevan vut ^bMS brevlyd ^cMS gwyssaid ^dMS anaddvnt ^eMS Hyssyawl ^fMS ystywawl

⁹¹² For the quern hut,	4 legal d.
⁹¹³ A sword if it is ground on the stone,	12 d.
⁹¹⁴ If it is blue-bladed,	16 d.
⁹¹⁵ If it is white-bladed,	24 d.
⁹¹⁶ A shield,	8 d.
⁹¹⁷ If it has blue enamel or gilding,	24 d.
⁹¹⁸ A saddle,	8 legal d.
⁹¹⁹ A golden bridle,	8 d.
⁹²⁰ Other bridles, tin and black-stained, and bronze,	4 d.
⁹²¹ Silver bridles,	6 legal d.
⁹²² Golden spurs,	4 d.
⁹²³ Silver spurs,	2 legal d.
⁹²⁴ Other spurs, bronze and tin and black-stained,	1 legal d.
⁹²⁵ Some reckon the two stirrups are the value of the saddle; others give them a legal value, that is	} 8 d.
⁹²⁶ If they are silvered,	1 d.
⁹²⁷ If they are tin or bronze or black-stained,	4 legal d.
⁹²⁸ A breastgirth has the same progress as a stirrup.	
⁹²⁹ The two girths,	2 legal d.
⁹³⁰ A horse cloth,	4 legal d.
⁹³¹ A felt saddle panel,	1 legal d.
⁹³² A linen saddle panel,	2 legal d.
⁹³³ A horse brass,	1 legal d.
⁹³⁴ Large hose,	8 legal d.
⁹³⁵ A pair of hose,	6 legal d.
⁹³⁶ A pair of knee boots,	4 legal d.
⁹³⁷ Felt boots,	4 legal d.
⁹³⁸ Laced shoes,	2 legal d.
⁹³⁹ Shoes,	1 legal d.
⁹⁴⁰ A belt,	1 legal d.
⁹⁴¹ A dirk,	1 legal d.
⁹⁴² A larder knife,	1 legal d.
⁹⁴³ A dagger,	2 legal d.
⁹⁴⁴ A belt whetstone,	1 legal d.
⁹⁴⁵ A cresset,	1 legal d.
⁹⁴⁶ A trouser belt,	1 legal d.

- 30^{vb} |⁹⁴⁷Dreva amydd, viij δ kyfraith.
⁹⁴⁸Dreva geirch, iiij δ kyfraith.
⁹⁴⁹Dwyglwyd buarth, j δ.
⁹⁵⁰Hual haiarn, j δ kyfraith.
⁹⁵¹Kogail,^a fyrddling. 5
⁹⁵²Hestawr,^b ffyrddling.
⁹⁵³Korn kanv y brenin, ij δ kyfraith.
⁹⁵⁴Rrai a ddywaid am ddillat pan yw damdwng y sydd amdanvnt; eraill a ddywaid pan yw y dvl hwn y sydd amdanvnt, nid amgen:
⁹⁵⁵Mantell gwrym, xxiiij δ. 10
⁹⁵⁶Pob tudedyn Seisnic, xxiiij δ.
⁹⁵⁷Krys a llawdyr, xxiiij δ.
⁹⁵⁸Kynghvgyl, damdwng.
⁹⁵⁹Teisban, viij δ kyfraith.
⁹⁶⁰Llenlliain, viij δ kyfraith. 15
⁹⁶¹Penlliain, viij δ kyfraith.
⁹⁶²Ffvnen, iiij δ kyfraith.
⁹⁶³Pengiwh, j δ kyfraith.
⁹⁶⁴Hesgyn brenin, pvnt kyfraith.
⁹⁶⁵Hysgyn y vrenhines, pvnt kyfraith. 20
⁹⁶⁶O bydd hesgin yn eiddo^c vchelwr, cxx δ kyfraith.
⁹⁶⁷Os y wraic bievyd, cxx δ.
⁹⁶⁸Rwch mab aillt, lx δ kyfraith.
31^{ra} |⁹⁶⁹Rwch^d y wraic, lx δ kyfraith.
⁹⁷⁰Rwch taiawc nev y wraic, xxx δ. 25
⁹⁷¹Klustoc, iiij δ.
⁹⁷²Kevair gaiaf, ij δ.
⁹⁷³Kevair gwanwyn, j δ.
⁹⁷⁴Penffest aradyr, j δ kyfraith.
⁹⁷⁵Olwynav, j δ kyfraith. 30
⁹⁷⁶Probwyllev a racarnaud, j δ kyfraith.
⁹⁷⁷Pob yav a ffysdylav, j δ kyfraith.
⁹⁷⁸Pysdyl, ffyrddling.
⁹⁷⁹Rraff pren, j δ kyfraith.
⁹⁸⁰Jrai, kenioc kwttā. 35
⁹⁸¹Oc, j δ.
⁹⁸²Draenglwyd, j δ.

^aMS kogoil ^bMS hesbawr ^cMS eidd ^drwch] *catchword*

947	A thrave of corn,	8 legal d.
948	A thrave of oats,	4 legal d.
949	Two fold-hurdles,	1 d.
950	An iron fetter,	1 legal d.
951	A distaff,	a farthing.
952	A corn-measure,	a farthing.
953	The king's sounding-horn,	2 legal d.
954	Some say of clothes that it is sworn appraisal which applies to them; others say that it is this arrangement for them, namely:	
955	A dark blue mantle,	24 d.
956	Every English-made garment,	24 d.
957	A shirt and trousers,	24 d.
958	A quilt,	sworn appraisal.
959	A blanket,	8 legal d.
960	A sheet,	8 legal d.
961	A headkerchief,	8 legal d.
962	A neckerchief,	4 legal d.
963	A headcloth,	1 legal d.
964	A king's robe,	a legal pound.
965	The queen's robe,	a legal pound.
966	If a robe is in the possession of a nobleman,	120 legal d.
967	If his wife owns it,	120 d.
968	An <i>aillt</i> 's cloak,	60 legal d.
969	His wife's cloak,	60 legal d.
970	A villein's or his wife's cloak,	30 d.
971	A cushion,	4 d.
972	Winter ploughing,	2 d.
973	Spring ploughing,	1 d.
974	A plough-head,	1 legal d.
975	Wheels,	1 legal d.
976	The stilts and beams,	1 legal d.
977	Every yoke and its yoke-bows,	1 legal d.
978	Yoke-bows,	a farthing.
979	A wood rope,	1 legal d.
980	A goad,	a curt penny.
981	A harrow,	1 d.
982	A thorn-hurdle,	1 d.

⁹⁸³Pob peth arall yn y byd o'r ni bo gwerth kyfraith arnaw, damdwng a vydd amdanaw.

³¹^{rb} |⁹⁸⁴Pwybynac a ddotto rrwyd yn avon ar dir arall heb genad, traian y pyscod a gaif ef, a'r devparth a gaif perchenawc yr avon.

⁹⁸⁵Y neb a dorro aratr dyn arall, taled iddaw aratr newyð, ac arddadwy^a 5
naw niwyrnawd. ⁹⁸⁶Gwerth arddadwy, ij ð kyfraith.

⁹⁸⁷Val hyn y dyly lloc ar ddyvod. ⁹⁸⁸Lloc yr ameth yn gynta, oddyna lloc y swch a'r kwlldwr wedi hyny. ⁹⁸⁹Oddyna lloc yr ychen gore yn yr aradr. ⁹⁹⁰Oddyna lloc y geilwad. ⁹⁹¹Oddyna yr ychen gore o ore i ore.

⁹⁹²Pob gwystyl a ddigwydd ymhen y nawettyð eithyr hyn. ⁹⁹³Arve 10
eglwys ni ddyleir i gwystlo vyth, a chyd gwystler ni ddigwyddant vyth.

⁹⁹⁴Kwlldwr a swch a^b bwiall gynvd kyd gwystler [ny digwydant byth].^c

³¹^{va} ⁹⁹⁵Oed vn dyð a blwyddyn y syð agen i^d avr a llvrygav a llestri^e gore|vraid pan wystler.

⁹⁹⁶Kyfraith benthic yw dyvod val y roddo. ⁹⁹⁷Y neb a'i benthikio 15
kymered tystion rrac myned yn i erbyn. ⁹⁹⁸Od air yn i erbyn a goddiwes o'r perchenawc, taled yn ddavddyblic. ⁹⁹⁹Y neb a addawo^f da i arall, a'i ddywad pan ddeler o'i ovvn a[i] law ar y krair, ef a ddyly i ddywad kyfraith anvdon arnaw, os yn gyhoyddawc y twng, nid amgen tair buw kamlwrw i'r arglwydd. ¹⁰⁰⁰A chymered ynte i benyd am i anvdon; ac os 20
tystion a vyð gan y llall, i dda a gaif.

¹⁰⁰¹Klais a driko dri nawettydd, vn ddiwyn yw a gwaed, ac vn ddywad.

¹⁰⁰²Os ar ddywad y byð, rodded i lw ar i drydydd o wyr vn vrant yn y nawettydd kyntaf. ¹⁰⁰³Os yn yr ail nawettyð y tric, rodded i lw ar y bedweryð o wyr vn vrant ac ef. ¹⁰⁰⁴O thrice y trydyð nawettyð, rodded 25

³¹^{vb} i lw | ar i bymed o wyr vn vrant. ¹⁰⁰⁵Ac velly y dywedir gwayd.

¹⁰⁰⁶Vn anivail a a o iij ð kyfraith i pvnt, gellgi. ¹⁰⁰⁷Os taiawc bieivydd, iij ð kyfraith yw i werth. ¹⁰⁰⁸Ac o roddir i'r brenin, pvnt a dal. ¹⁰⁰⁹Amws yn pori allan, a milgi heb i^g dorch, kolli y'w braint a wnant.

¹⁰¹⁰Vn dyn a ddiangk o ladrad kyvadde kic a chroen ar i gefn: alldud 30
anghenawc^h diadlam a vo dri diav a thair nos hebⁱ i wesdva heb gardawd a chyrwydraw tair tref ohonaw bevnvð, a naw ty ymhob tref, ac yna rrac

^aMS a arddawy ^bMS a a ^cFrom X ^dMS vdd6nt agen ^eMS lledri ^fMS ddawo ^gi] in smaller writing, pushed in ^hMS anghanwc ⁱMS heb heb

⁹⁸³Everything else in the world which has no legal value, sworn appraisal is to be held for it.

⁹⁸⁴Whoever shall place a net in a river on another's land without permission, he has a third of the fish, and the owner of the river gets two thirds.

⁹⁸⁵Whoever breaks another man's plough, let him pay him a new plough, and nine days' ploughing. ⁹⁸⁶The value of [that] ploughing, 2 legal d.

⁹⁸⁷This is how hiring on arrival ought to be [conducted]. ⁹⁸⁸The ploughman is hired first, then the hire of the share and the coulter after that. ⁹⁸⁹Then the hire of the best oxen for the plough. ⁹⁹⁰Then the hire of the caller. ⁹⁹¹Then the best oxen from the best to the [next] best.

⁹⁹²Every pledge lapses at the end of nine days except this. ⁹⁹³Church implements should never be pledged, and even though they may be pledged they never lapse. ⁹⁹⁴A coulter and a ploughshare and a fuel axe even though they may be pledged *they never lapse*. ⁹⁹⁵There is however a set time of a year and one day for gold and mailcoats and gilded vessels when they are pledged.

⁹⁹⁶The law of borrowing is to return as it was given. ⁹⁹⁷Whoever borrows [something] let him take witnesses to prevent any opposition to it. ⁹⁹⁸If there is a going against him and he is caught by the owner, let him pay twofold. ⁹⁹⁹Whoever promises goods to another, and denies it when he comes to claim it with *his* hand on the relic, he is entitled to apply the law of perjury on him, if he swore publicly, namely three cows of *camlwrw* to the lord. ¹⁰⁰⁰And let him take his penance for the perjury, and if the other has witnesses, he has his goods.

¹⁰⁰¹A bruise which lasts three periods of nine days, it is the same compensation as for blood, and the same denial. ¹⁰⁰²If it put to denial, let him give his oath as one of three men of the same status in the first nine days. ¹⁰⁰³If it remains for the second nine days, let him give his oath as one of four men of the same status as him. ¹⁰⁰⁴If it remains for the third nine days, let him give his oath as one of five men of the same status. ¹⁰⁰⁵And thus blood is denied.

¹⁰⁰⁶One animal which goes from 4 legal d. to a pound, a staghound. ¹⁰⁰⁷If it is owned by a villein, its value is 4 legal d. ¹⁰⁰⁸And if it is given to the king, it is worth a pound. ¹⁰⁰⁹A destrier set to pasture, and a greyhound without its collar, they lose their status.

¹⁰¹⁰One man who escapes from an acknowledged theft of meat and flesh on his back: a needy homeless alien who has been three days and three nights without food without alms and wandered three townships

newyn gwneuthur lladrad a'i ddal ar i gefyn a chic a chroen, i ellwng a ddyly yn rryð heb werth heb groc. ¹⁰¹¹Vn^a dyn ni ddyly i dy vod yn varwdy kyd boed marw heb gymvn: ynad llys.

^{32^{ra}} | ¹⁰¹²Oerbwnk^b galanas yw pan laddo dyn arall, a doddi oed i ddiwyn y gyflavan hono, a'i ladd ynte o genedl arall ni ddyleo ddim iddaw, kyn ⁵ diwyn y gyflavan hono. ¹⁰¹³Sef i gelwir yn oerbwnk galanas y gyflavan hono, rrac trymed i golli a thalv y gyflavan hono a wnaeth gynt.

¹⁰¹⁴Y neb a dalo galanas, o bydd i genedl oll yn vn wlad ac ef, kwbwl dal a delir erbyn pen y pythefnos. ¹⁰¹⁵O byð i genedl yn wasgarawc yn y gwladoeð eraill llawer, oed bythefnos a gaif ynghyvair pob gwlad. ¹⁰¹⁶Val ¹⁰ hyn i deleir gwasgarv galanas. ¹⁰¹⁷Pvnt yw rran brawd. ¹⁰¹⁸cxx ð rran kefynderw. ¹⁰¹⁹lx ð rran kyfynderw. ¹⁰²⁰xxx ð rran keivyn. ¹⁰²¹xv ð rran gorcheivyn. ¹⁰²²Saith a dime rran gorchafyn. ¹⁰²³Tair a dime a ffyrddling ^{32^{rb}} rran nai vab gorchafyn. | ¹⁰²⁴Nid oes briawd ran briawd ach bellach no hynny. ¹⁰²⁵Rran tad o alanas i vab yw keiniawc. ¹⁰²⁶Vn kyfraith yw ¹⁵ yni gymer gyrenydd ac y dywetter. ¹⁰²⁷Rrac colli kyfraith kyrenydd yni ddywatter kyrenydd, keiniawc baladr. ¹⁰²⁸Ni thal kenedl syrhaed i kar i neb tra vo dim ar i helw i hvn. ¹⁰²⁹O diffic hevyd i dda ef, iawn yw rranv gwerth y syrhaed hono hyd y dryded ach.

¹⁰³⁰O'r pymed dyð kyn Gwyl Vihangel y dyly brenin gwarchad i goed, ²⁰ hyd y pymthecved dyð wedi yr Ystwyll. ¹⁰³¹Moch a gaffer yn y coed, y decved llwdwn a gaiff y brenin hyd ymhen y nawettyð; oddyna allan ywyllys y brenin amdanvnt.

^{32^{va}} ¹⁰³²O syrheir y rringill yn i eiste yn y dadle, taler iddaw | gograid eisin. ¹⁰³³Y brenin biav o anraith^c gre a geivyr a dillad [amarwyavc]^d ac arian ac ²⁵ arvav y karcharorion, heb i traianv a neb. ¹⁰³⁴Ni ddyly ynte traian y kessic tom. ¹⁰³⁵Y neb a ddywetto yn syberw nev yn hagerw yn erbyn brenin, taled tair buw kamlwrw yn ddavddyblic; ac ni thelir i neb gweli tavawd namyn i vrenin.

¹⁰³⁶Wyth penvarch brenin yw mor, a diffraith brenin, ynghanawc ³⁰ diadlam, lleidyr, marwdy, ebediwr, dirwy, a chamlwrw.

^aMS Y Vn ^boer] *catchword* ^cMS oe amarch ^dFrom X

each day, with nine houses in each township, and then because of hunger he stole and held meat and flesh on his back, he is entitled to be released without being sold [or] without hanging. ¹⁰¹¹One man whose house should not be a dead house although he dies without making a bequest: the court justice.

¹⁰¹²The dire event of *galanas* is when a man kills another, and a set time is appointed for compensating that offence, and he also is killed by [a person of] another kindred who has no claim upon him, before making reparation for that offence. ¹⁰¹³The reason that offence is called the dire event of *galanas*, because of the gravity of losing him, and paying for the offence which he committed before.

¹⁰¹⁴Whoever shall pay *galanas*, if his entire kindred is in the same country as him, all should be paid by the end of the fortnight. ¹⁰¹⁵If his kindred is scattered out over many other countries, a set time of a fortnight is given for each country. ¹⁰¹⁶This is how scattered *galanas* is owed. ¹⁰¹⁷A brother's share is a pound. ¹⁰¹⁸A cousin's share 120 d. ¹⁰¹⁹A second cousin's share 60 d. ¹⁰²⁰A third cousin's share 30 d. ¹⁰²¹A fourth cousin's share 15 d. ¹⁰²²A fifth cousin's share sevenpence halfpenny. ¹⁰²³Threepence halfpenny and a farthing the share of a nephew son of a fifth cousin. ¹⁰²⁴There is no proper share of a proper lineage further than that. ¹⁰²⁵A father's share of his son's *galanas* is a penny. ¹⁰²⁶It is the same law as is said for kin who take and who deny. ¹⁰²⁷To prevent the loss of the law of relations until a relative is denied, a shaft penny [is paid]. ¹⁰²⁸A kindred does not pay the *sarhaed* of anyone's relative whilst he has anything in his own possession. ¹⁰²⁹Furthermore if his goods are insufficient, it is right to divide the value of that *sarhaed* up to the third degree of kinship.

¹⁰³⁰From the fifth day before Michaelmas the king is entitled to confine his forest, until the fifteenth day after Epiphany. ¹⁰³¹For any pigs found in the woods, the king gets one of ten animals until the end of the ninth day; from then on may the king do as he wish regarding them.

¹⁰³²If *sarhaed* is done to the *rhingyll* when he is sitting at pleadings, let him be paid a sieveful of chaff. ¹⁰³³It is for the king to have from the spoils, stud and goats and *fur-trimmed* clothes and silver and the arms of the prisoners, without sharing in thirds with anyone. ¹⁰³⁴He is not entitled to a third of the dunghill mares. ¹⁰³⁵Whoever speaks haughtily or in an ugly way against the king, let him pay three cows of *camlwrw* doubled; and nobody is paid a tongue wound except the king.

¹⁰³⁶The eight packhorses of the king are the sea, and the king's waste, a homeless beggar, a thief, a dead house, *ebediw*, *dirwy* and *camlwrw*.

¹⁰³⁷Pan gymero taiawc dir i gan vrenin, lx a ddyry o bob rrandir. ¹⁰³⁸O byð eglwys ar dir y dayawcdref, cxx ð a daw i'r brenin i gan y neb a'i kymero. ¹⁰³⁹Kayth a roddo y brenin dir iddaw, dec a phedwar vgaint yw i ebediw, a'r traian a ddaw i'r mayr a'r kynghellawr.

³²^{vb} |¹⁰⁴⁰Lledvegin gwraic bryr, haner pvnt a dal. ¹⁰⁴¹Lledvegin gwraic ⁵ tayawc nev i verch, keiniawc kwtt a yw i werth, gan ni ddylant hwy ledvegin.

¹⁰⁴²Gwerth rracddaint dyn yw xxiiij ð gan dri drychavel. ¹⁰⁴³Gwerth kilddaint yw xxx ð. ¹⁰⁴⁴Gwerth dant amws yw xxiiij ð. ¹⁰⁴⁵Gwerth dant palfray, xij ð. ¹⁰⁴⁶Gwerth dant eidion nev varch tom, iiij ð *kyfraith*. ¹⁰ ¹⁰⁴⁷Gwerth dant davad nev avyr, j ð *kyfraith*.

¹⁰⁴⁸Tri dygyngoll kenedl: ¹⁰⁴⁹kynta onaddvnt yw mab heb ddwyn heb ddywad, a llað o hwnnw gwr o genedl arall; talv a ddyleir yr alanas honno ³³^{ra} ac^a oddyna i ddywad ynte rrac gwneuthur yr ail gyflavan ohonaw. | ¹⁰⁵⁰Yr ail^b yw talv galanas oll eithyr keiniawc a bod godor am hynny, a llað ¹⁵ o'r genedl am y godor hwnw: ni byð dial amdanaw. ¹⁰⁵¹Trydyð yw pan enllibier gwirion am gelain a'i holi ynte, ac nas dywatto yn oed *kyfraith*; er lladd y dyn o'r genedl ni thelir amdanaw.^c

¹⁰⁵²Tri oed *kyfraith* i ddial kelain: ¹⁰⁵³rrwng dwy wlad, enynv hawl y dyð kynta^d wedi lladder y gelain o'r kysevyn wythnos, ac erbyn pen y ²⁰ pythefnos oni ddaw i attep rryddhav i ddial. ¹⁰⁵⁴Ail yw o byddant y ddwy genedl yn vn kantref, enynv hawl y trydydd dyð wedi lladder y gelain, ac oni ddaw i attep kyn pen y nawet dyð, *kyfraith* yw i ddial. ¹⁰⁵⁵Trydyð ³³^{rb} yw os yn vn kymwd y bydd y ddwy ge|nedl, enynv hawl yr ail dyð wedi lladder y gelain, ac oni ddaw i attep yr wythved dyð, *kyfraith* yw rryddhav ²⁵ i ddial.

¹⁰⁵⁶Tair rrwyd brenin: ¹⁰⁵⁷i devlv, ac nid oes diwyn am y rrwyd hono, namyn trugareð y brenin. ¹⁰⁵⁸Ail yw i re: o bob march a ddalier arnai, iiij ð. ¹⁰⁵⁹Trydyð yw gwarthec i vayrdy:^e o bob eidion a gaffer arnvnt, iiij ð *kyfraith* a gaif ef. ³⁰

¹⁰⁶⁰Tair rrwyd bryr: i re a gwarthec i vayrdy a[ⁱ] voch; o cheffir enivel yn ev plith, iiij ð *kyfraith* a gaif o bob vn onaddvnt.

^aMS a ^byr ail] *catchword* ^cMS amdana ^dt superscript ^eai voch] *deleted and underlined in ms.*

¹⁰³⁷When a villein takes land from a king, he gives forty [pence] from every shareland. ¹⁰³⁸If there is a church on the land of the villein township, 120 d. comes to the king from whoever takes it. ¹⁰³⁹A slave to whom the king gives land, his *ebediw* is four score and ten, and a third comes to the *maer* and the *cynghellor*.

¹⁰⁴⁰The pet of a *breyr*'s wife, it is worth half a pound. ¹⁰⁴¹The pet of a villein's wife or his daughter, it is worth a curt penny, because they are not entitled to pets.

¹⁰⁴²The value of a man's front tooth is 24 d. with three augmentations. ¹⁰⁴³The value of a back tooth is 30 d. ¹⁰⁴⁴The value of a destrier's tooth is 24 d. ¹⁰⁴⁵The value of a palfrey's tooth, 12 d. ¹⁰⁴⁶The value of a bullock or dunghill mare's tooth, 4 legal d. ¹⁰⁴⁷The value of a sheep or goat's tooth, 1 legal d.

¹⁰⁴⁸The three dire losses of a kindred: ¹⁰⁴⁹first of them is a son without affiliation or denial, and he kills a man from another kindred; that *galanas* ought to be paid and then he should be denied lest he commits a second crime. ¹⁰⁵⁰The second is paying the whole of a *galanas* except a penny and there is a delay concerning that, and a there is a killing by the kindred [of the victim] for that delay: there is to be no revenge for him. ¹⁰⁵¹Third is when an innocent man is accused of a killing and a claim is made against him, and he does not deny it within the set time, although a man from the kindred is killed there is no compensation.

¹⁰⁵²Three set times to avenge a killing: ¹⁰⁵³between two countries, to send [notice of] the claim on the first day of the same week that the killing took place, and if no answer comes by the end of the fortnight it is released to revenge. ¹⁰⁵⁴The second is if the two kindreds are in the same *cantref*, to send [notice of] the claim on the third day after the killing took place, and if no answer comes by the end of the ninth day, the law is to avenge [it]. ¹⁰⁵⁵The third is if the two kindreds are in the same commote, to send [notice of] the claim on the second day after the killing took place, and unless the answer comes by the end of the eighth day, the law releases it to revenge.

¹⁰⁵⁶The three nets of a king: ¹⁰⁵⁷his household, and there is no compensation for that net, but the mercy of the king. ¹⁰⁵⁸The second is his stud: for every horse found on it, 4 d. ¹⁰⁵⁹The third is the cattle of his *maerdy*: for every bullock found amongst them, he receives 4 d.

¹⁰⁶⁰The three nets of a *breyr*: his stud and cattle of his *maerdy* and his pigs; if an animal is found upon them, he receives 4 legal d. for each one.

- ¹⁰⁶¹Tair rrwyd taiawc: i warthec a'i voch a'i hendref. ¹⁰⁶²O Galan Mai oni ddarffo Medi, iiii δ kwttā a gaif o bob anivail a gaffo arnvnt; a hyny yw
 33^{va} pedair keiniawc *kyfraith* mynac. |
¹⁰⁶³Tair dirwy brenin: dirwy ymlaδ kyfadde, a dirwy ladrad anolaith, a dirwy drais. ¹⁰⁶⁴Diwyn dirwy drais, gwialen ariant a gyrhayddo o'r ddaiar 5
 hyd jad y brenin pan eisteddo yn i gadair a gyn vrassed a'i hirvys a thair ban ar bob pen i'r wialen kyn vrassed bob vn^a a'r wialen,^b a ffiol avr y bo llawn ddiawd y brenin ynddi, kyn dewed ac ewin ameth ar a amhaytha saith mlyneδ kyn no hyny, a chlawr avr kyfled a chyn dewed a'r ffiol. ¹⁰⁶⁵Diwyn dirwy ymlaδ yw xij mvw nev dair pvnt. ¹⁰⁶⁶Diwyn dirwy 10
 ladrad, kessvynaw y lladrad ar dyn a'i ddiwad ohonaw yn dda ar i davawd a gossod rraith arnaw a'i ffallv: lleidr kyfadde gan ballv i rraith, gwirion o'i ben i hynan ni ddelid dim yn i law ni chad dim ganthaw: xij mvw dirwy a a arnaw.
 33^{vb} ¹⁰⁶⁷Tri anhepcor brenin yw | i ynad llys, a'i veddic tevlv, a'i^c effeiriad teulv. 15
¹⁰⁶⁸Tri pheth ni chyfran brenin: avrgrawn a lleidir ac ehebwac.
¹⁰⁶⁹Tri phedwar y sydd. ¹⁰⁷⁰Pedwar achaws yr ymchwelir brawd: ofyn gwyr kedyrn, a chas galon,^d a chariad kyveillon, a serch da. ¹⁰⁷¹Yr ail pedwar yw pedair tarian a a rrwng dyn a'i raith gwlad rrac hawl ladrad:
¹⁰⁷²vn onaddvnt yw kadw gwestai yn *kyfreithiawl*, nid amgen o bryd 20
 gorchyvarwy hyd y bore dranoeth, a dodi i law drosdaw dair gwaith yn y nos, a thyngv hynny ohonaw a dynion y ty ganthaw. ¹⁰⁷³Ail^e tarian yw geni a meithring a thyngv o'r perchenawc a dav o wyr vn vrant ac ef gwybot i eni a gweled i veithrin ar helw y dyn heb vyned dair nos i
 34^{ra} wrthaw. | ¹⁰⁷⁴Pedweryδ^f yw gwarant. ¹⁰⁷⁵[Trydydd yw] kadw^g kyn koll, 25
 a gwnevthur o'r dyn a dev wr vn vrant ac ef kyn kolli o'r llall y da irioed i vod ar i helw ef. ¹⁰⁷⁶Nid oes warant namyn hyd y drydedd law, a gwneuthur o'r drydedd law kadw kyn koll; a hynny a differ dyn rac hawl ladrad. ¹⁰⁷⁷Trydyδ pedwar yw pedwar dyn nid oes nawδ vddvnt nac yn llan nac yn llys. ¹⁰⁷⁸Vn onaddvnt dyn a dorro nawδ brenin yn y llys yn vn 30

^avn *superscript* ^bMS wilen ^cMS ai i ^dMS calon ^eMS Trydydd ^fpedweryδ] *catchword* ^gMS Radw

¹⁰⁶¹The three nets of a villein: his cattle and his pigs and his winter dwelling. ¹⁰⁶²From May Day until the end of September, he receives 4 curt d. for every animal he might find upon them; and that is four legal pence for information.

¹⁰⁶³The three *dirwy*-fines of a king: a *dirwy* for public fighting, and a *dirwy* for an inescapable theft, and a *dirwy* for rape. ¹⁰⁶⁴The payment of the *dirwy* for rape, a silver rod which reaches from the ground to the crown of the king's head when he sits in his chair and as thick as his ring finger and with the three knobs on each end of the rod each as thick as the rod, and a gold cup which holds the king's full draught in it, as thick as the fingernail of a ploughman who has ploughed for seven years previously, and a gold lid as broad and thick as the cup. ¹⁰⁶⁵The payment of the *dirwy* for fighting is twelve cows or three pounds. ¹⁰⁶⁶The payment of the *dirwy* for theft, charging a man with theft and he makes a good denial by his tongue and a compurgation is set on him and it fails: he is an admitted thief since his compurgation has failed, innocent from his own mouth with nothing caught in his hand and nothing seized in his possession: a *dirwy* of twelve cows is put upon him.

¹⁰⁶⁷The three indispensables of a king are his court justice, and his household mediciner, and his household priest.

¹⁰⁶⁸Three things which a king does not share: his treasure trove and a thief and a falcon.

¹⁰⁶⁹There are three fours. ¹⁰⁷⁰The four cases where judgement is overturned: for fear of a strong man, and hatred of enemies, and the love of friends, and lust for goods. ¹⁰⁷¹The second four are the four shields which go between a man and his compurgation of the country for a claim of theft: ¹⁰⁷²one of them is keeping a guest legally, namely from the evening meal until the next morning, and putting his hand over him three times that night, and swearing those things by him together with the men of the house. ¹⁰⁷³The second shield is birth and rearing and the owner swearing together with two men of the same status as him that he knew about the birth of the animal and saw it reared in the man's possession without it leaving him for three nights. ¹⁰⁷⁴The fourth is warranty. ¹⁰⁷⁵The third is keeping before loss, the man acting together with two men of the same status as him that before the other one ever lost the goods these goods were in his possession. ¹⁰⁷⁶There is no warranty except up to three hands, and the third hand carries through keeping before loss; and that saves a man from a claim of theft. ¹⁰⁷⁷The third four is the four men for whom there is no protection for them neither in church nor court. ¹⁰⁷⁸One of them is a person who breaks the king's protection in the court during

- o'r tair gwyl arbenic. ¹⁰⁷⁹Ail yw dyn a wystler o'i voð i'r brenin. ¹⁰⁸⁰Trydyð yw cwynossawc^a brenin, y neb a ddyleo i borthi y nos hono ac a'i gatto
³⁴^{rb} heb vwyd. ¹⁰⁸¹Pedwerydd yw kayth. |
¹⁰⁸²Tair kyflavan o'r a wnel dyn yn i wlad i hvn y dyly dyn kolli tref i dad: lladd i arglwyð, a lladd i benkenedl, a lladd teispantyle; rrac trymed y ⁵ kyflafanav, am hynny y^b ddyly yntav kolli treff i dad.
¹⁰⁸³Tri thawedawc gorsedd: arglwydd ac ynad a mach; arglwydd gwyr yn gwrandaw ar wyrda yn barnv kyfreithiav, ac ynad yn gwrando hawl ac ateb, a mach yn gwrandaw ar y talawdyr yn ateb.
¹⁰⁸⁴Tair gwanas kyfreithiawl y syð i wayw yn y dadlav: gwan i arlllost yn y ¹⁰ ddayar a'i vn llaw val y bo a braidd a'i ddwy law i dynv; ¹⁰⁸⁵a gwan y pen mewn twyn yni guddio i vwn; ¹⁰⁸⁶a'i ddodi ar lwyn a vo kyviwch a gwr.
¹⁰⁸⁷Ac oni byð ar vn o'r tair gwanas hynny a myned y dyn arnaw mal y bo
³⁴^{va} marw, | traian yr alanas a a ar perchenawc y gwaiw.
¹⁰⁸⁸Tri over ymadrawd a ddywedir ynadlav ac ni ffynant: gwad kyn ¹⁵ dedvryd, a llys kyn dedvryd, a chynghesedd wedi brawd.
¹⁰⁸⁹Tri over laeth y sydd: llaeth kath a llaeth kassek, a llaeth gast; ni ddiwygid yr vn onaddvnt.
¹⁰⁹⁰Tair syrhaed ni ddiwygir o cheffir drwy vedddawd: syrhaed y'r effeiriad tevlv a'r ynad llys a'r meddic tevlv, kani ddyly yr vn o'r rrai hyny ²⁰ vod yn veddw vyth kani wddant na bo rraid i'r brenin wrthvnt. ¹⁰⁹¹Tair palwawd ni ddiwygir: vn arglwyð ar i wr, yn i reoli^c mewn dyð kad ac ymladd; ac vn tad ar i vab ir i gospi; ac vn penkenedl ar i gar ir i gynghori.
³⁴^{vb} ¹⁰⁹²Tair gwraed ni ddadle|vir ac ev hytived am dref ev mam. ¹⁰⁹³Gwraic a rodder yngwystyl dros dir a chaffel mab o hono tra vo yngwystyl. ¹⁰⁹⁴A ²⁵ gwraic a roddo kenedl i alldud. ¹⁰⁹⁵A mab gwraic a ddialo gwr o genedl i vam a cholli tref i dad o'r kyflavan hono, ac wrth hyny na ddyleir dadle^d ac ef am dir i vam.
¹⁰⁹⁶Tair syrhaed gwraic, vn a ddyrchaif, ac vn a istwng, ac vn y sydd syrhaed gwbwl. ¹⁰⁹⁷Nid amgen no rrodidi kussan iddi o'i hanvoð, y traian ³⁰ y sydd eisie o'r syrhaed hono. ¹⁰⁹⁸Yr ail yw i phalvv^e o'i hanvoð, a hono

^aMS onynossawc ^by written over a ^cMS roli ^dMS dalef ^eMS b phal66

one of the three principal feasts. ¹⁰⁷⁹Second is a person who is given as a voluntary hostage to the king. ¹⁰⁸⁰Third is the king's supper-giver, who is supposed to feed him that night and lets him go hungry. ¹⁰⁸¹Fourth is a slave.

¹⁰⁸²Three [serious] offences which if a man commits them in his own country he should lose his patrimony: killing his lord, and killing his head of kindred, and killing a representative; because of the seriousness of those offences, because of that he should lose his patrimony.

¹⁰⁸³The three silent [ones of a] court: a lord and a justice and a surety; a lord of men listening to his nobles judging laws, and a justice listening to claim and defence, and a surety listening to the debtor responding.

¹⁰⁸⁴There are three legal thrusts of a spear in pleadings: thrusting its shaft with one hand into the ground until it can scarcely be pulled out with two hands; ¹⁰⁸⁵and thrusting the head into a dune until its socket is hidden; ¹⁰⁸⁶and placing it on a bush which is as high as a man. ¹⁰⁸⁷And unless it is on one of those three rests and a man goes onto it so that he dies, a third of the *galanas* is charged to the owner of the spear.

¹⁰⁸⁸Three useless statements which are made in court and they do not avail: denial before verdict, and objection before verdict, and argument after judgement.

¹⁰⁸⁹There are three useless milks: the milk of a cat, and the milk of a mare, and the milk of a bitch; no compensation is paid for any of them.

¹⁰⁹⁰Three *sarhaeds* for which there is no redress if they are received whilst drunk: a *sarhaed* to the household priest and the court justice and the household mediciner, since none of them ought to get drunk since they do not know whether the king might have need of them.

¹⁰⁹¹Three blows for which there is no compensation: that of a lord to his man, to control him in a day of battle and fighting; and that of a father to his son to punish him; and that of a head of kindred to his kinsman to advise him.

¹⁰⁹²Three women with whose heirs there should not be pleadings concerning the inheritance of the mother. ¹⁰⁹³The son of a woman who is given as a hostage for land and that woman has a son whilst she is a hostage. ¹⁰⁹⁴And a woman whom a kindred gives to an alien. ¹⁰⁹⁵And a son of a woman who avenges a man from his mother's kindred and loses his patrimony because of that [serious] offence, and because of that there should be no pleading with him for his mother's land.

¹⁰⁹⁶The three *sarhaeds* of a woman, one augments, one decreases, and one is complete *sarhaed*. ¹⁰⁹⁷Namely giving her a kiss against her will, a third is wanting from that *sarhaed*. ¹⁰⁹⁸The second is to grope her against

sydd syrhaed gwbwl. ¹⁰⁹⁹Trydeð syrhaed yw bod genthi o'i hanvod, a hono a ddyrchaif, nid amgen no'r traian. ¹¹⁰⁰Ac os gwraic vyð hono, 35^{ra} herwydd | braint^a y gwr iddi^b i telir.^c ¹¹⁰¹Os gweddw vyð, herwyð braint i that i telir iddi.

¹¹⁰²Tri chywilið kenedl, ac o achaws gwraic y maynt ill tri. ¹¹⁰³Vn yw 5 onaddvnt, lladdlvdaw gwraic o'i hanvodd. ¹¹⁰⁴Ail yw dwyn o'i gwr wraic arall am i phen o'i hanvod a'i gyrv hithe allan. ¹¹⁰⁵Trydyð yw i hysbeiliaw a bod yn drech ganthaw i hysbail no bot genthi.

¹¹⁰⁶Tri chadarn enllib gwraic: ¹¹⁰⁷vn onaddvnt gweled gwr a gwraic yn dyvod, vn o bob parth i'r llwyn. ¹¹⁰⁸Ail yw onaddvnt i kaffel dan vn vantell. 10 ¹¹⁰⁹Trydyð^d yw kaffel gwr rrwng dav vorddwyd gwraic.

¹¹¹⁰Tri chyffro dial ynt: diasbedain karessav; a gweled gelor ev kar yn 35^{rb} mened i'r llan; trydeð yw | gweled beð ev car yn y vynwent yn newydd heb ddiwyn.

¹¹¹¹Tair ffordd y llyssir tystion: vn onaddvnt am dyngv anvdon 15 kohoyddawc am ladrad; ail yw galanas heb ddiwyn; trydydd^e yw gwreicdra.

¹¹¹²Tri pheth ni chyingain hawl ladrad arnvnt kyð holer yn lladrad: adeilad, a diosc koed ac eredic.

¹¹¹³Tri mab yn dri broder vn vam vn dad ni ddylant gyfran o dref ev tad 20 gan ev brawd vn vam vn dad. ¹¹¹⁴Vn onaddvnt mab llwyn a pherth, ac wedi kael y mab hwnw kymryd y wraic hono o roð kenedl a chwedl hynny 35^{va} cappel mab, ni ddily hwnnw gyfran tir a'r mab a ga|ffad^f kyn noc ef yn llwyn ac ymherth. ¹¹¹⁵Ail yw kymryd gwraic o yscolhaic o roð kenedl a chaffel mab ohonai ac oddyna kymryd^g vrdde effeiriadeth, ac ef yn 25 effeiriad kaffel mab, ni ddily y mab a gad kyn yr vrdde gyfran tir a'r mab a gad gwedi yr vrdde. ¹¹¹⁶Trydyð yw mvd, kani ddily dir yni atpepo ac na roddir gwlad i vvd.

¹¹¹⁷Tri dyn a gynydd ev braint yn vn dyð. ¹¹¹⁸Taiawc o dref y kyssegrer eglwys ynddi^h gan genad y brenin, dyn o'r dref y dydd hwnnw a vo y bore 30 yn daiawc a'r nos hono yn wr rryð. ¹¹¹⁹Ail yw dyn a roddo brenin vn o 35^{vb} bedair swydd ar hugain brenhinawl iddaw. | ¹¹²⁰Trydyð yw yscolhaic y dyð y kaffo gorvn, y bore ynⁱ daiawc a'r nos honno yn wr rryð.

^abraint] *catchword* ^bMS eiddi ^cMS teler ^dMS tryð ^eMS tryddd ^fffer] *catchword*
^gMS kyryd ^hMS yn ⁱMS y

her will, and that [act] is complete *sarhaed*.¹⁰⁹⁹ The third *sarhaed* is to have intercourse with her against her will, and that augments, namely [by] a third.¹¹⁰⁰ If that one is a married woman, she is paid according to her husband's status.¹¹⁰¹ If she is a widow, she is paid according to her father's status.

¹¹⁰² These are the three shames of a kindred, and all three are because of a woman.¹¹⁰³ One of them, abducting a woman against her will.¹¹⁰⁴ The second is the man bringing another woman to their house against her will and sending her [the first woman] out.¹¹⁰⁵ The third is to despoil her because he prefers despoiling her to having intercourse with her.

¹¹⁰⁶ The three strong scandals of a woman:¹¹⁰⁷ one of them is seeing a man and a woman emerging, one on either side of the bush.¹¹⁰⁸ The second is finding them under one blanket.¹¹⁰⁹ The third is finding a man between the two thighs of a woman.

¹¹¹⁰ These are the three incitements of revenge: the wailing of female relatives; and seeing the bier of their relative going to the church; third is seeing the grave of their relative newly in the graveyard without reparation.

¹¹¹¹ There are three ways to object to witnesses: one of them is to swear a false oath publicly for theft; the second is *galanas* without redress; the third is woman-feud.

¹¹¹² Three things which do not constitute a claim for theft although they may be claimed as theft: building, and removing timber and ploughing.

¹¹¹³ Three sons being three brothers of the same mother and same father are not entitled to a share of patrimony from their brother of the same mother and same father.¹¹¹⁴ One of them is a son of bush and brake, and after that son is begotten that woman is taken by gift of kin and after that has a son, that one is not entitled to share land with a son begotten before him in bush and brake.¹¹¹⁵ The second is when a cleric takes a woman by gift of kin and begets a son with her and then takes the orders of priesthood, and he a priest begets a son, the son he had before taking the orders is not entitled to share land with the son he had after taking the orders.¹¹¹⁶ The third is a mute, as there is no entitlement to land unless he may answer for it, and country is not given to a mute.

¹¹¹⁷ Three men whose status increases in one day.¹¹¹⁸ A villein from a township in which a church is consecrated by the permission of the king, a man of the township that day would be a villein in the morning and that night would be a free man.¹¹¹⁹ The second is a man to whom the king gives one of the twenty-four royal offices.¹¹²⁰ The third is a cleric the day he is tonsured, in the morning a villein and that night a free man.

¹¹²¹Tri gwerth *kyfraith* beichiogi: y gwaed^a kyn delwad, xlviii δ a dal.

¹¹²²Ail yw kyn dyvod enaid ynddo, o chollir o grevlonder traian i alanas a delir amdanaw. ¹¹²³Trydyδ yw gwedi del enaid ynddo, talv kwbwl o'r alanas o chollir o grevlonder.

¹¹²⁴O dair fford y dygir mab ac y dywedir. ¹¹²⁵Vn onaddvnt yw gwraic ⁵ lwyn a pherth, o byd beichiawc, pan vo ar i llawn vaich dyged y periglawr attai, a thynged yngwyδ y periglawr,^b 'Esgor neydyr^c imi y beichiogi hwnn ^{36^{ra}} os krews tad gan vam eithyr y gwr y dygaf | iddo^d yr awr hon^e, ac velly *kyfreithiawl* i dwc. ¹¹²⁶Ail yw penkenedl a saith law cenedl ganthaw a'i dwc. ¹¹²⁷Trydyδ yw, oni bydd penkenedl, llw dengwyr a devgaint a'i dwc. ¹⁰ ¹¹²⁸Val hyn y dywedir mab o genedl: ¹¹²⁹kymrvd y mab o'r gwr a dywetter i vod yn vab iddo a'i ddodi y rryngtho a'r allawr,^e a doded y llaw assw ar ben y mab a'r llaw ddehav ar yr allawr a'r kreiriav; a thynged nas crews ef gan vam y mab hwnnw, ac nad oes dafyn o'i waed ynddaw. ¹¹³⁰Ac oni byδ byw y tad, i benkenedl biav i ddywad a saith law kenedl ganthaw. ¹¹³¹Ac ¹⁵ ^{36^{rb}} oni byδ pen|kenedl, llw dengwyr a devgaint a'i dywad.

¹¹³²Tair gormes doeth: meδdawd a godineb a dryganian.

¹¹³³Tri dyn a ddyly tavodiawc drostvnd: gwraic, ac anghyviaith ac alldud, a chryc anianawl. ¹¹³⁴Vn dyn biav dewis i davawd: arglwydd.

¹¹³⁵Tri llwdwn digyfraith ev gwaith y syδ ar aniveiliaid mvd: ystalwyn, a ²⁰ tharw trefgorδ, a baeδ kenfaint.^f

¹¹³⁶Tri llwdwn nid oes werth *kyfraith* arnaddvnt: knyw hwch a bytheiad a charlwng.

¹¹³⁷Tri gwaed digyfraith syδ: gwaed pen dyn krach, a gwaed daint, a ^{36^{va}} gwaed trwyn. ¹¹³⁸Tri than ni ddywygir: tan goddaith Mawrth hyd ha|ner^g ²⁵ Ebryll, a than ennaint^h trefgorδ, a than gevail trefgorδ a vo naw kam i wrth y dref a tho banadl arnai nev do tywyrch.

¹¹³⁹Tri edyn a ddyly brenin ev gwerth pa le bynnac y lladder: ehebawc a gwalch a chygfran.ⁱ ¹¹⁴⁰Perchenawc y tir y lladder arnaw a ddyly l δ gan y neb a'i lladdo. ³⁰

¹¹⁴¹Tri ffryf a ddyly brenin ev gwerth: llostlydan a belev a charlwng, kanis ohonvnt y dyleir gwnevtur amryw ddillad i vrenin.

^aMS gwed ^be superscript ^cMS neyddyr ^diddo] catchword ^eMS llawr ^fMS kefnaint
^gner] catchword ^hMS enanaint ⁱMS chyfran

¹¹²¹Three legal values of a foetus: the blood before formation, it is worth forty-eight pence. ¹¹²²The second is before life enters it, if it is lost through cruelty a third of its *galanas* is paid for it. ¹¹²³The third is after life enters it, its full *galanas* ought to be paid if it is lost through cruelty.

¹¹²⁴In three ways a son is affiliated and denied. ¹¹²⁵One of them is a woman of bush and brake, if she is pregnant, when she is at full term let her take her confessor to her, and let her swear in the presence of her confessor, 'let a snake be born to me of this pregnancy if a father created it of a mother except the man I affiliate it to him now', and thus she affiliates him lawfully. ¹¹²⁶The second is the head of kindred with seven men of the kindred to affiliate him. ¹¹²⁷Third is, if he has no head of kindred, the oath of fifty men affiliates him. ¹¹²⁸This is how a child is denied from a kindred: ¹¹²⁹the son is taken by the man whom the child is said to be his and places him between him and the altar, and puts his left hand on the head of the son and his right hand on the altar and the relics; and let him swear that he did not create that boy by a mother, and that there is not one drop of his blood in him. ¹¹³⁰And if the father is not alive, it is for the head of kindred to deny him with seven men from the kindred with him. ¹¹³¹And if he has no head of kindred, the oath of fifty men denies him.

¹¹³²The three oppressors of the wise: drunkenness and adultery and bad temper.

¹¹³³Three persons who are entitled to a representative on their behalf: a woman, and a foreign-tongued man and an alien, and a congenital stammerer. ¹¹³⁴It is for one man to choose his own representative, a lord.

¹¹³⁵Three animals whose behaviour on the mute animals is not subject to law: a stallion, and a township bull, and a herd boar.

¹¹³⁶Three animals on whom there is no legal value: a young sow and a baying-hound and a stoat.

¹¹³⁷There are three bloods not subject to law: blood from a scabby man's head, and blood from a tooth, and blood from the nose.

¹¹³⁸Three fires not compensated: a muirburn fire from mid-March to mid-April, and the fire of a township bathhouse, and the fire of a township smithy which is nine paces from townland and has a broom or turf roof upon it.

¹¹³⁹Three birds to whose value the king is entitled wherever they are killed: a falcon and a falcon and a raven. ¹¹⁴⁰The owner of the land they are killed upon is entitled to fifty pence from whoever kills them.

¹¹⁴¹Three animals to whose value the king is entitled: a beaver and a sable and a stoat, because from them various clothing of a king should be made.

¹¹⁴²Tri pheth ni ad^a *kyfraith* ev damdwng: blawd a gwenyn ac ariant, kanis kyffelib ynt bob vn y'w gilið.

³⁶¹¹⁴³Tair kont^b *kyfreithiawl* y | sydd: kont^{iv} kath a kont^{iv} gast a kont^c gwiwair,^d kanis attal a allant pan vynont, a gillwng.

¹¹⁴⁴Tri phren y syð rydd i llað yn fforest y brenin: pren krib eglwys, a 5 phren pelydyr a wneler yn rraid y brenin, a phren gelawr gwr a ladder yn rraid y brenin.

¹¹⁴⁵Tri chyhyryn^e kanastr: vn onaddvnt, lladrad fford y kerddo kyfran ohono, kanis naw affaith y sydd iddaw. ¹¹⁴⁶Ail yw hyð brenin, pwybynac

a wnel kam iddo. ¹¹⁴⁷Trydyð, abo blaidd, y neb a wnel kam amdanaw. 10

¹¹⁴⁸Sef yw abo blaidd, adriblin gweddill dant ac awch: ni varn *kyfraith* tal

³⁷^{ra} eithyr o delediw, nac o adriblin ni varn, kanis nid adriblin yn dal. |

¹¹⁴⁹Tri chorn^f bvelin^g brenin, pvnt yw gwerth^h pob vn onaddvnt: korn yfedⁱ a chorn kyweithas a chorn hely yn llaw y penkynydd.

¹¹⁵⁰Tair hely rryð ysyð ymhob gwlad, ganid oes dref tad vddvnt: dyvyrgi 15 a chadno ac iwrch. ¹¹⁵¹Vn werth yw iwrch ac vn arddrychavel a gavyr.

¹¹⁵²Tri ffeth a dyr *kyfraith*: amod ac anghyvraith ac anghanoctid.^j

¹¹⁵³Tri hwrð ni ddiwygir: ¹¹⁵⁴vn onaddvnt govv n o ddyn iawn y'w elyn am i gar mewn tri dadlev heb i gaffel, a chyvarvod i elyn ac ef wedi

hynny, a gwan hwrdd ynddaw a gwaiw yni vo marw, yr hwrdd hwnnw 20 ni ddiwygir iddaw. ¹¹⁵⁵Ail yw gwneuthur eddigeð o wraic wriawc wrth

³⁷^{rb} wraic arall am i gwr, a chyvarvod o'r ddwy | wrageð a gwan hwrð o'r wraic wriawc yn y llall oni vo marw a'i dwylo, ni ddiwygir iddi. ¹¹⁵⁶Trydyð yw

rroddi morwyn i wr a mach ar i morwyndawd, a gwan hwrdd ynddi a bonllost^k a'i hymrain o'r gwr vnwaith, a'i chael yn wraic; ynte a ddyly yna 25

galw ar neithiorwyr attaw, a golav kanhwyllav, a lladd i chrys o'r tu kefyn yn gifwch a thal i phedrain a'r tv rrogddi yn gyviwch a gwar i *chont*.^l

¹¹⁵⁷*Kyfraith* twyll morwyn yw hono, a'i gillwng a'r [hwrth]^m hwnnw ynddi heb ddiwyn iddi.

¹¹⁵⁸Tri dyn ni ddyly brenin i gwerthv: lleidyr a chynllwynwr a bradwr 30 arglwydd.

^aMS all ^bMS k, with a space for three letters ^cMS k c ^dMS gwaiwair, first a deleted in ms. ^eMS chyhyrn ^ftri chorn] catchword ^gMS bvelin ^hMS pvnt a dal yw gwerth ⁱMS enaid ^jMS ynghanoctid ^kMS bolillost ^lMS c with a space for four letters ^mFrom X

¹¹⁴²Three things for which law does not allow sworn appraisal of them: flour and bees and silver, for one is the same as the other.

¹¹⁴³There are three legal cunts: the cunt of a cat and a cunt of a bitch and the cunt of a squirrel, for they can tighten whenever they wish, and release.

¹¹⁴⁴There are three free timbers which are free to fell in a forest: the timber for the ridge of a church, and timber for a shaft to meet the king's needs, and timber for the bier of a man killed on the king's business.

¹¹⁴⁵There are three muscles of a hundred hands: one of them, theft the way part of it travels, because it has nine abetments. ¹¹⁴⁶The second is the stag of the king, whoever does wrong concerning it. ¹¹⁴⁷The third, the prey of a wolf, whoever does wrong concerning it. ¹¹⁴⁸This is what the prey of a wolf is, the carcass remains after chewing and eating: law does not judge payment except when it is in its prime, and it does not judge the carcass remains, because the carcass remains do not pay.

¹¹⁴⁹Three buffalo horns of a king, each one is worth a pound: his drinking horn and the horn of his retinue and his hunting horn in the hand of the chief huntsman.

¹¹⁵⁰There are three free hunts in every country, for they have no dwelling: an otter and a fox and a roebuck. ¹¹⁵¹A roebuck is of the same value and augmentation as a goat.

¹¹⁵²Three things that prevail over law: a contract and unlawfulness and neediness.

¹¹⁵³Three thrusts which are not compensated: ¹¹⁵⁴one of them is when a man asks for redress for his kinsman in three pleadings without receiving it, and he and his enemy meet after that, and a thrust is made with a spear into him until he is dead, that thrust is not compensated. ¹¹⁵⁵The second is when a married woman is jealous of another woman because of her husband, and the two women meet and the married woman makes a thrust into the other with her two hands until she is dead, that is not compensated. ¹¹⁵⁶The third is when a virgin is given to a man with a surety on her virginity, and the man makes a thrust into her with his penis and the man has intercourse with her once, and finds her a woman; he is entitled to call his wedding guests to him, and light candles, and cut her shift from behind as high as the top of her buttocks, and in front of her as high as the top of her cunt. ¹¹⁵⁷That is the law of a false virgin, and she is released with that *thrust* in her without compensation being paid to her.

¹¹⁵⁸Three men whom the king is not entitled to sell: a thief and a conspirator and a man who betrays a lord.

¹¹⁵⁹Tri enw^a rringill y sydd: ‘gwayð gwlad’, a ‘garw gychwedl’^b gwas y kynghellawr, a ‘rringill’.

¹¹⁶⁰Y lle y bo keidwad kyfreithiawl addwyn, a dwyn da yn lladrad o’i
³⁷^{va} warchadv, a bod yr allwedl^{av} ganthaw ef, a gweled tor ar y ty, Llyfr
 Kynawc a ddywaid bod yn haws i gredv ef o dygir i dda e hvn y gyd a’r da ⁵
 a ddyker yn lladrad i ganthaw. ¹¹⁶¹Ef a ddyly agen tyngv a dynion oll y ty
 ganthaw i vod yn iach ef i wrth y da hwn. ¹¹⁶²O chleddir agen y ddaiar dan
 y ty, gwedi gwnel ef o *kyfraith* i vod yn iach, y brenin biav y ddaiar ac ni
 ddyly keidwad vod drosdaw. ¹¹⁶³Da a addevo agen i dyvod yn i warchadv,
 taled ef hwnw ynghyfraith wedi gwnel ef y *kyfraith* y vod yn iach ohonaw, ¹⁰
 eithyr da a ddycker drwy y ddaiar. ¹¹⁶⁴O dwc dyn [da]^c ar geidwad a cholli
 peth ganthaw, a bod ymdayrv y rrwng y keidwad a’r perchenawc am y da
 hwnnw, y keidwad biav tyngv a’r vn dyn nessa i werth o’i genedl.

¹¹⁶⁵*Kyfraith* avr yw i roddi o law bigilið yngwyð tystyon yn^d llaw y
³⁷^{vb} keidwad a’i katwo. ¹¹⁶⁶*Kyfraith* ariant yw i | rrivo o law bigilið yngwyð ¹⁵
 tystion yn llaw y keidwad.

¹¹⁶⁷Oed tystion gorwlad nev warant gorwlad, pythefnos. ¹¹⁶⁸Oed
 tystion tramor nev^e warant tramor,^f vn dydd a blwyddyn.

¹¹⁶⁹Tair aylwyd a ddyly gwneuthvr^g iawn i bob dyn ni bo arglwyð addef^h
 iddaw a chymell iawn iddaw: vn o dad ac vn o chwegrwn ac vn i vrawd ²⁰
 yr hynaf.

¹¹⁷⁰Tri dyn a ddylant vod yn anrraithodde o *kyfraith* ac ni ddylant ev
 divetha ev hvnain: dyn a wrthotto *kyfraith* lys; a dyn a’ vo flemawr rrwng
 dwy wlad; a llawruð a laddo kelain yngwlad y brenin: a gaffer o dda iddaw
 o’r pryd bigilið, y brenin biav oll. ²⁵

³⁸^{ra} ¹¹⁷¹Tri gwarthruð morwyn: ¹¹⁷²vn yw dywedud o’i that wrthi | ‘Mi a’th
 roddais^j i wr, vorwyn.’ ¹¹⁷³Ail yw erchi iddi vyned i gyscv ar y gwr.
¹¹⁷⁴Trydydd yw i gweled^k y bore yn kyvodi^l i gan y gwr. ¹¹⁷⁵Ac o achaws

^aenw *superscript* ^bgarw gychwedl] garwaith ueddel ^cFrom X ^dMS yn yn ^eMS new
^f+ tramo *underlined* ^gMS gwnethvr ^hMS ef ⁱMS a a ^jmi ath roddais] *catchword*
^kMS gwele ^lyn ky6odi] *superscript*

¹¹⁵⁹There are three names for the *rhingyll*: 'the shriek of the country', and 'bad news the servant of the *cynghellor*', and '*rhingyll*'.

¹¹⁶⁰Where there is a legal competent guardian, and goods are stolen stealthily from his guardianship, and he has the keys, and [signs of] breaking into the house can be seen, the Book of Cynog says that it is easier to believe him if his own goods are stolen with the goods stolen stealthily from him. ¹¹⁶¹He however must swear with all the men of the house with him that he is clear regarding those goods. ¹¹⁶²If the earth under the house is dug however, after he has done according to law in order to be clear, the earth belongs to the king and there is no right for a guardian to be over it. ¹¹⁶³Whatever goods however he admits to have been brought to his guardianship, let him pay for that lawfully after he has followed the law to show that he is clear of them, except goods that are taken through the earth. ¹¹⁶⁴If a man brings *goods* to a guardian and some of it are lost by him, and there is debating between the guardian and the owner for those goods, it is for the guardian to swear with one man of the same status as him from his kindred.

¹¹⁶⁵The law of gold is to put it from one hand to the next in the presence of witnesses to the hand of the guardian who will guard it. ¹¹⁶⁶The law of silver is to count it from one hand to the next in the presence of witnesses to the hand of the guardian.

¹¹⁶⁷The set time for a witness or a warranty from the next country, a fortnight. ¹¹⁶⁸The set time for a witness or warranty from an overseas country, a year and a day.

¹¹⁶⁹Three hearths which ought to make amends for every man who does not have an acknowledged lord for him and enforce satisfaction for him: the one of one his father and the one of his father-in-law and the one of his eldest brother.

¹¹⁷⁰Three men who are liable to be despoiled by law and who are not entitled to dispossess themselves: a man who refuses the law of a court; and a man who is a fugitive between two countries; and a homicide who commits a killing in the king's land: goods got for him from one day to the next, they all belong to the king.

¹¹⁷¹There are three shames of a maiden: ¹¹⁷²one is when her father tells her 'I have given you to a man, maiden'. ¹¹⁷³The second is asking her to go to sleep with her husband. ¹¹⁷⁴The third is when she is seen in the morning getting out of bed with her husband. ¹¹⁷⁵And because

y tri hyny y tal y gwr drosti i hamobr [i harglwydd]^a a'i chowill a'i hagweddi iddi hithav.

¹¹⁷⁶Tri argay gwaed: mynwes a gwregis perved a gwregis llawdwr.^b

¹¹⁷⁷Tri dyn y telir galanas vddvnt ac ni thalant hwy ddim o alanas. ¹¹⁷⁸Vn onaddvnt yw arglwyð, kanis ef a ddyly traian kymell o bob galanas lle ⁵ ni bo kenedl gymell. ¹¹⁷⁹Ail yw penkenedl, kanis wrth i vrait ef y telir galanas i gar. ¹¹⁸⁰Trydydd yw tad, kanis rran a ddaw iddaw^c ef o alanas i vab, nid amgen no cheiniawc, ganid kar i vab iddaw. ¹¹⁸¹A hanner ran brawd a dal chwaer o alanas, ac ni thelir iddi ddim oni bydd plant iddi; o byð ni thal ddim. 10

^{38th} ¹¹⁸²Gwr rryð a ddyly ateb dros alldud o bob hawl [ac] ni ddylio kolli i davawd ac enaid ac aylodav [kany dyly neb colli tauawt ac eneit ac aelodeu]^d a thavawd dyn arall.

¹¹⁸³Gwerth tuddedyn parawd ynghyfraith Howel Dda xxiiij ð.

¹¹⁸⁴Dav ddyn ni ddyleir govvni i galanas kyd lladder yn y wlad: kayth^e ¹⁵ dyn arall, kanis meddiant a vyð i bawb ar i gayth mal ar i anivail o kyfraith Howel Dda; ail yw dyn a gaffer hyd y nos yn^f ymdaith yn stavell y brenin heb dan na chanwyll, wedi el y brenin i gyscv: os llað gwsnaethwyr y brenin, ni ddyly brenin govyn galanas.

¹¹⁸⁵Llyma mal y dyleir llywio lledrad yn gyfreithiol: gweled o ddyn o'r ²⁰ pan vo golav y dyð hyd pan vo pryd kyflychwyr a'r lledrad, a thyngv o'r neb ^{38^{va}} a'i llywio ar i bedwerydd | o wyr vn vrait ac ef, ar borth^g y vynwent, ar ddrws yr eglwys, vwch ben yr allawr gysegr.

¹¹⁸⁶Dyrnawd a gaffer gan ddyn o'i anvoð, nid sarhaed yw hwnnw.

¹¹⁸⁷Iawn yw hagen diwyn^h yr eniwed, nid amgen gwaed a gweli a chrach ²⁵ ogyvarch o byð. ¹¹⁸⁸Pan daler ragddant, gwerth crach ogyvarch, o byð, a delir ganthaw.

¹¹⁸⁹Pvm hallwedd ynngnadieth yw y rrai hyn. ¹¹⁹⁰Vn onaddvnt govyn i athro. ¹¹⁹¹A'r ail i gadw. ¹¹⁹²A'r trydyð mynych ovynⁱ i dysc. ¹¹⁹³Pedweryð yw tremygv golud. ¹¹⁹⁴Pymed yw cadw gennyd y dysc a geffych. ¹¹⁹⁵Y ³⁰ browdwyr a varn y brodiev, na vid vwy genwch gwerth no^j Divy; na vernwch gam [er] gwerth, bernwch iawn er^k Duw.

^a See *The Legal Triads of Medieval Wales*, Q118. ^b MS llawdw ^c a ddaw iddaw] a addaw

^d From W ^e MS kaythyth ^f yn superscript ^g MS barth ^h MS dwyn ⁱ MS oby ^j MS no gwerth ^k MS or

of those three her husband pays her *amobr to her lord* on her behalf and her *cowyll* and her *agweddi* is paid to her.

¹¹⁷⁶Three stays of blood: a chest, and a middle-girdle, and a trouser-band.

¹¹⁷⁷Three men to whom *galanas* is paid and they do not pay any *galanas*.

¹¹⁷⁸One of them is a lord, for he is entitled to an enforcing third of every *galanas* where there is no enforcing kindred. ¹¹⁷⁹The second is the head of kindred, for the *galanas* of his relatives is paid according to his status.

¹¹⁸⁰The third is a father, for a share comes to him from his son's *galanas*, namely a penny, because his son is not his relative. ¹¹⁸¹And a sister pays half a brother's share of *galanas*, and she is not paid anything unless she has children; if she has she does not pay anything.

¹¹⁸²A freeman ought to answer on behalf of an alien for every claim and he is not entitled to lose his tongue and life and limbs *as nobody should lose tongue and life and limbs* as a representative for another man.

¹¹⁸³The worth of a ready-made garment in the law of Hywel Dda is 24 d.

¹¹⁸⁴Two men whose *galanas* ought not to be claimed although they are killed in the country: another man's slave, as everyone's slave is his property as with an animal in the law of Hywel Dda; the second is a man who is caught at night walking in the king's chamber without light nor candle, after the king has gone to sleep: if the king's servants kill him, the king is not entitled to claim *galanas*.

¹¹⁸⁵This is how to present theft lawfully: seeing a man from daylight to twilight with the stolen goods, and whoever presents him swearing as one of four men of the same status as him, at the gate of the cemetery, at the door of the church, above the holy altar.

¹¹⁸⁶A blow which is received from a man unintentionally, that one does not constitute *sarhaed*. ¹¹⁸⁷It is right however to compensate the injury, namely blood and wound and visible scab if there is one. ¹¹⁸⁸When a foretooth is compensated, the value of a visible scab, if there is one, is paid by him.

¹¹⁸⁹These are the five keys of justiceship. ¹¹⁹⁰One of them is asking of his teacher. ¹¹⁹¹The second is remembering it. ¹¹⁹²The third is regularly asking about his learning. ¹¹⁹³The fourth is despising wealth. ¹¹⁹⁴The fifth is you retaining the learning which you receive. ¹¹⁹⁵The justices who gives the judgements, let you not see [monetary] value as more important than God; do not judge wrongly *for* wealth, but judge justly for God.

- 38^{vb} ¹¹⁹⁶Y neb a doro tervyn ar dir dyn arall, taled teir buw | camlwrw
i'r brenin a gwneuthvr y tervyn yn gystal a chynt. ¹¹⁹⁷Y neb a honno o
dystyon, kyfreith yw iddaw eu mwynhav yn y dadlav. ¹¹⁹⁸E neb a dypier
am dystiolaeth, tynged val y bo kyfraith iddo. ¹¹⁹⁹Ac yna kymered y llall
grair a diwaded o'y lw ar i seithved. ¹²⁰⁰Ac oddyna sylled yr ynaid y chwedl 5
o lywiaid. ¹²⁰¹Y neb a lysso tyst kyn dwyn^a tystioleth, colled i ddadyl.
¹²⁰²Pwybynac a syrhao neb o werin o bedair gwlad, nid amgen
Gwynedd, Powys, Deheubarth, a Lloygyr, taled bedeir buw a phedwar
vgaint o ariant. ¹²⁰³Pwybynac onaddvnt a dalo galanas y'w gilið, taled^b iij
buw a thrugaint mvw heb arddyrchauael. 10
¹²⁰⁴Y neb a gaffo hwch goed varw ar dir dyn arall, kymered
39^{ra} y chwarthawr blaen ohonai. ¹²⁰⁵Bwystvil arall a vo iawn | i yssv,^c
chwarthawr dilwr^d a gaiff. ¹²⁰⁶O bydd cadno neu llwdyn anhyys,^e kenioc
cota a gaif i gan berchanawc y tir.
¹²⁰⁷Broch ni allws ynghyfraith Howel Dda gwnevthur gwerth kyfreth 15
arnaw: y vlwyddyn y byddai y vynyglawc ar y moch, braint ki^f a vyddai
arnaw yntev; a'r vlwyddyn y byddai y gynddareð ar y kwn, braint hwch
arnaw yna. ¹²⁰⁸Yscyvarnawc ni wnaethbwyd gwerth kyfreth arney: y naill
mis y byddai yn wrw a'r llall yn vanw, ac wrth hynny nid oes werth arney.
¹²⁰⁹Blaidd a chadno ac amryw aniveiliaid eraill^g ni wnant namyn drwc, 20
nid oes werth arnvnt a rrydd yw i bawb i llað. ¹²¹⁰Ni all neb dalu ych yn
dec delediwr namyn hyd y chweched waith, ac ni istwng ar i werth tra
39^{rb} vo byw. | ¹²¹¹Ni ellir talu buch yn dec deledyw namyn hyd y nawed llo;
ni istwng ar i gwerth tra vo byw. ¹²¹²Gwerth pob anivail a aller i yssu y
devparth ar yr enaid a'r traian ar y corff o'r Calan hyd Wyl Jeuan; o Wyl 25
Jeuan hyd y Calan y devparth ar y kic a'r croen a'r traian ar yr enaid.
¹²¹³Teithi gwr yw gallu^h kyd a gwraic a bod yn gyva i holl aylodav.
¹²¹⁵Teithi trais yw llef a chorn a chwyn.
- ¹²¹⁶Tair aelwyd a ddyly gwneuthur bodd dyn kynny bo arglwyð ef iddaw:
vn i dad ac vn i chwegrwn ac vn i vrawd hynaf. 30

^adwyn *superscript* ^bMS taleð ^ci yssu] *catchword* ^dMS dulud ^eMS anneyg ^fMS
kyfraith ^gi *superscript* ^hMS galw

¹¹⁹⁶Whoever breaks a boundary on another man's land, let him pay three cows of *camlwrw* to the king and make the boundary as good as it was before. ¹¹⁹⁷Whoever claims to have witnesses to that, the law is for him to make use of them in pleadings. ¹¹⁹⁸Whoever doubts evidence, let him swear as if he has law. ¹¹⁹⁹And then let the other take a relic and deny with his oath as one of seven men. ¹²⁰⁰And after that let the justice study the tales of the presenters. ¹²⁰¹Whoever objects to a witness before he has brought his testimony, let him lose his claim.

¹²⁰²Whoever causes *sarhaed* to anyone of the natives of four countries, namely Gwynedd, Powys, Deheubarth and England, let him pay four cows and four score silver. ¹²⁰³Whoever of them pays *galanas* to each other, let them pay 3 cows and three score cows without augmentation.

¹²⁰⁴Whoever finds a dead wild sow on another man's land, let him take the front quarter of it. ¹²⁰⁵Another animal which is right to eat, he receives the back quarter of it. ¹²⁰⁶If it is a fox or an uneatable animal, he receives a curt penny from the owner of the land.

¹²⁰⁷It was not possible in the law of Hywel Dda to put a legal value on a badger: in a year when the pigs would have quinsy, the status of a dog would be on it; and in a year when the dogs would have rabies, the status of a sow would be on it then. ¹²⁰⁸A hare did not have a legal value put upon it: one month it would be male and the other it would be female, and for that reason there is no value on it. ¹²⁰⁹A wolf and a fox and various other animals who cause nothing but harm, they have no value and it is free for everyone to kill them. ¹²¹⁰Nobody is able to pay the value of an ox in full proper maturity until the sixth time [it works], and its value does not decrease whilst it is alive. ¹²¹¹It is not possible to pay the value of a cow in full proper maturity until the ninth calf; its value does not decrease whilst it is alive. ¹²¹²The value of every animal which can be eaten is two thirds of its life and a third of its body from New Year until the Feast of St John; from the Feast of St John until the New Year it is two thirds its meat and skin and a third on its life.

¹²¹³The characteristics of a man is to be able to have intercourse with a woman and be complete in all his limbs. ¹²¹⁴The characteristics of a woman is the signs of puberty coming upon her and being complete in all her limbs. ¹²¹⁵The characteristics of violence are a cry and a horn and a plaint.

¹²¹⁶The three hearths which ought to make satisfaction for a man although he has no lord: the one of his father and the one of his father-in-law and the one of his eldest brother.

39^{va} ¹²¹⁷Vn vraint vyð dyn a wystler a'r neb a rodder | yngwystyl drostaw.

¹²¹⁸O dywedir ar ddyn gweled lledrad ganthaw liw dyð goleu, ac arall yn lliwio hynny, rrodder lw pedwar gwyr ar hugaint o'r cantref val y del kyfniverwch o bob kymwd, ac velly nid llywiad dim yn erbyn hynny.

¹²¹⁹O dywad gwr alanas am yrv braw ar ddyn am veichiogi gwraic, 5 rodder lw l o wyr heb gayth heb alldud.

¹²²⁰Ymhob dadleu nid oes namyn [pedwar]^a peth, gwys, holi, tangneved, brawt. ¹²²¹Ac eisioes er goyr ac ir gwerth i llygrir.

¹²²²Pedwar anghyvarch [gwr],^b i varch a'i arvav a thwnk i dir a'i wynebwerth. 10

¹²²³Pwybynac a dalo tir dros alanas, kyllidet^c drosdaw^d val kynt, kanys rryð vyð y tir i'r neb i taler iddaw.

39^{vb} | ¹²²⁴O dair fford y telir gwialen ariant i'r brenin a ffiol avr: o ddwyn trais ar vorwyn, ac o dori tangneved,^e ac am syrhaed y brenin.

¹²²⁵Od ymdaf^f gwraic i hynan a dyvod gwr iddi a dwyn trais arnai, os 15 dywad a wna y gwr rroddeð lw l o wyr, a thri onaddvnt heb vynnv gwraic na bwyta kic na marchogeth. ¹²²⁶Oni myn ddywad taled i gwaddawl a'i dilysiant a'i dirwy a'i wialen ariant i'r brenin yn y wedd y dyleo. ¹²²⁷Oni ayll y gwr dalv dycker i geillie.

¹²²⁸Pwybynac a gytio a chassec a llygrv i chyvebrwyð, taled^g iiij ð i'r 20 perchenawc.

¹²²⁹Oed arwaessa^h yngwlad arall nev lanw a thrai, dwy wythnos.

¹²³⁰Oed arwassa yn vn wlad nev yn vn cantref, tridiev. ¹²³¹Os yn arglwiddieth arall y byð yn agos, naw niav, ac ni ddodir tervyn ar dduw Sul nac ar dduw Llwn. 25

39^{ra} | ¹²³²Mabⁱ aillt y bo maynawr^j iddaw [ac] eglwys ar i dir, vn alanas vyð a'r brobost.

¹²³³Y rrwng llys a llan naw niav i roddeð attep a naw i roddeð gwir a naw i roddeð mach o hawl ddisyvdy. ¹²³⁴Am hawl o vn o'r cantref, tridiav i roddeð attep a thri i roddeð mach a thri i roddeð gwir. ¹²³⁵Yn y cantref nessa, 30 pvm niav i roddeð attep a phvmp i roddeð mach a phvmp i roddeð gwir.

^aFrom X ^bFrom X ^cMS kyllidep with the p written over another letter ^dMS drosdaw
^eMS tanghevedð ^fMS yma ^gMS taleð ^hMS a rwssa ⁱmab] catchword ^jMS mayawr

¹²¹⁷A man who is a hostage and a man given as a hostage on his behalf are of the same status.

¹²¹⁸If it is said that a man was seen with stolen goods in broad daylight, and another presents that, let an oath of twenty-four men of the *cantref* be given so that an equal number from each commote should come, and so nothing can be presented against that.

¹²¹⁹If a man denies *galanas* for causing fear to a man for making a woman pregnant, let an oath of 50 men be given without slave without alien.

¹²²⁰In every pleading there are only *four* things, summons, claim, peace, and judgement. ¹²²¹And also for a price and for its value it is damaged.

¹²²²The four things of *a man* that he cannot be asked for, his horse and his arms and the fee from his land and his *wynebwerth*.

¹²²³Whoever pays land for *galanas*, let him finance it as before, as the land will be free to whoever it is paid to.

¹²²⁴In three ways a silver rod is paid to the king and a gold goblet: from violence against a woman, and breaking the peace, and for the king's *sarhaed*.

¹²²⁵If a woman is travelling alone and a man comes to her and rapes her, if the man denies that let him give the oath of 50 men, and three of them abstaining from women and eating meat and horse-riding. ¹²²⁶If he does not wish to deny let him pay her dowry and her validity and her *dirwy* and his silver rod to the king in the way he ought to. ¹²²⁷If the man is unable to pay let his testicles be removed.

¹²²⁸Whoever has intercourse with a mare and damages her foetus, let him pay 4 d. to the owner.

¹²²⁹The set period for an *arwaesaf* in another country or [beyond] ebb and flow [of tide], two weeks. ¹²³⁰The set period for an *arwaesaf* in the same country or the same *cantref*, three days. ¹²³¹If it is close by in another lordship, nine days, and no end is fixed on a Sunday or on a Monday.

¹²³²An *aillt* who has a manor *with a church* on its land, he has the same *galanas* as the provost.

¹²³³Between court and church nine days to give an answer and nine to give justice and nine to give a surety for a valid claim. ¹²³⁴For a claim from one of the [same] *cantref*, three days to give an answer and three to give a surety and three to give justice. ¹²³⁵In the adjacent *cantref*, five days to give an answer and five to give a surety and five to give justice.

¹²³⁶Yn y trydydd cantref naw niav i roddi ateb, ix i roddi mach a ix i roddi gwir. ¹²³⁷Naw niaw i arglwyð i ymgoffav am i lw.

¹²³⁸Tri ergid ni thelir dim amdanvnt: vn yw i garw yn yd, ac i gi ac i ebawl gwyllt yn yd.

¹²³⁹Tair kyfrinach a ddyly y brenin i gaffel: i gan i vrowdwr, a'i yffeiriad, 5 a'i veddic.

39'rb ¹²⁴⁰Tair nodwydd *kyfreithiawl* y | sydd: nodwyð gweinawl y vrenhines, a nodwydd y meddic yn gwniaw gwelioedd, ac vn y penkynyð yn jachav kwn brathedic.

¹²⁴¹Tri pheth o cheffir ar fforð ni roddir ateb amdanvnt: nodwydd a 10 phedol a chenioc.

¹²⁴²Ni thelir gweli tavawd namyn i arglwydd; ac i vrawdwr yn myddylio i varn; ac yffeiriad yn^a i wisc yn y tair gwyl arbenic vwch i allawr, ne y darllen yscriven garbron y brenin, nev yn i gwnevthur.

¹²⁴³O byð dav ddyn yn myned drwy goed, a gillwng gwryscen o'r blayna 15 ar yr ola, ef a ddyly talv i lygat iddaw.

¹²⁴⁴Pwybynac a dorro^b kyvar a wnel o'i vodd, taled gamlwrw i'r brenin, 39'va ac i'r | kyvarwyr^c oll eu darvedic.

¹²⁴⁵Pwybynac a roddo tan ne haiarn twymvn, o gwna hwnnw ddrwc yr haner a ddaw ar y neb a roddo y tan a'r haner arall ar y neb a'i dycko. 20

¹²⁴⁶Ni ddiwygir y drwc a wnel ki kynddeiriawc gani meddir arnaw.

¹²⁴⁷Pvnt yw gwerth nyth ehebawc. ¹²⁴⁸cxx δ yw gwerth ehebawc tra vo mvd. ¹²⁴⁹O bydd gwyn gwedi mvd, pvnt a dal. ¹²⁵⁰xxij δ yw gwerth hwyedic. ¹²⁵¹cxx yw gwerth^d gwalch. ¹²⁵²xxx δ kyn mvd, lx δ tra vo mvd.

¹²⁵³O byð gwyn gwedi mvd, cxx δ a dal. ¹²⁵⁴Nyth llamysten, xxiiij δ. 25

¹²⁵⁵Gwerth llamysten tra [vo] emvd a chyn Awst, xij δ.

[Tail of Z]

39'vb ¹²⁵⁶Pwybynac a wnel *kyfraith* | lyw, gwnaed val hyn: kymered penrraith ganthaw yngwyð yr hawlwr a'r amddiffynnwr, a thynged i weled liw dyð golav gyda'r da ar heol yn addyweyngv,^e a thynged nad ir kas nad ir ofn 30

^a+ meddylio *underlined* ^bMS dro ^cMS kyvarwr ^dgwerth *superscript* ^en *superscript*

¹²³⁶Three *cantrefs* [away] nine days to give an answer, 9 to give a surety and 9 to give justice. ¹²³⁷Nine days for the lord to remember his oath.

¹²³⁸Three blows that are not compensated: one of them to a stag in corn, and to a dog and to a wild foal in corn.

¹²³⁹The three secrets which the king is entitled to keep: with his justice, with his priest, and his mediciner.

¹²⁴⁰There are three legal needles: one is the needle of the seamstress of the queen, and the needle of the mediciner to sew wounds, and the one of the chief huntsman to heal the torn dogs.

¹²⁴¹Three things if they are found on the road no answer is given for them: a needle and a horseshoe and a penny.

¹²⁴²A tongue wound is not paid except to the lord; and to a justice considering his judgement; and to a priest in his robe in the three principal feasts over his altar, or reading a letter before the king, or composing it.

¹²⁴³If two men are walking through a wood, and the one in front releases a branch onto the one behind, he should pay the value of his eye to him.

¹²⁴⁴Whoever breaks a joint-ploughing contract made with his consent, let him pay a *camlwrw* to the king, and to the joint-ploughmen all of their tilth.

¹²⁴⁵Whoever gives fire or a hot iron, if that one [the fire or iron] causes harm, half comes on whoever gave the fire and the other half on whoever took it.

¹²⁴⁶The damage done by a rabid dog is not compensated as there is no control over it.

¹²⁴⁷The nest of a falcon is worth a pound. ¹²⁴⁸A falcon is worth 120 d. while in mew. ¹²⁴⁹If it is white after being in mew, it is worth a pound.

¹²⁵⁰A tiercel is worth 24 d. ¹²⁵¹A hawk is worth 120 d. ¹²⁵²30 before it goes into mew, 60 d. whilst it is in mew. ¹²⁵³If it is white after being in mew, it is worth 120 d. ¹²⁵⁴The nest of a sparrowhawk, 24 d. ¹²⁵⁵The value of a sparrowhawk whilst it is *in* mew and before August, 12 d.

[*Tail of Z*]

¹²⁵⁶Whoever follows the law of presenting, let him do like this: let him take a chief compurgation in the presence of the claimant and defendant, and let him swear that he was seen in broad daylight leading the

nac ir gobyr ac nad [ir] gwerth, namyn ir mynegi gwirionedd; a hwnnw a ddywedir dygyn vynac. ¹²⁵⁷Ni byð *kyfraith* lyw o'r modd hwnw oni byð llw dav ddyn.

¹²⁵⁸Mab a geisier ar olav val hyn: y vam yn^a i veithrig ix mis i ymddwyn yn i brv, ac wedi esgoro y tri mis kynta i veithrin, a hynny i gymrvd yn 5 lle blwyddyn; ac oddyna y dyl y dad i veithring o'i holl gyfreidie, nid amgen: davad ffrwythlawn a'i gwlan a'i hoen (a hono a elwir *kyfraith* ddavad kywyewyn) a gweren a cheiniawc a phadell haiarn a dalo iiij ð 40^{ra} *kyfraith*; tri mv | gwenith^b i wneuthur vwd iddo, a llwyth car dav ychen o gynvd a dwy gyvelin o vrethyn gwyn i gvddiaw y mab, nev iiij ð *kyfraith*. 10 ¹²⁵⁹Ac i'r vameth, dwy gyvelin o vrethyn, buwch ffrwythlawn a'i llo, a thri charaid o'r yd gorav o'r tri yd, haið a cheirch a gwenith; hyny oll a roddir i'r vam ir i veithring os myn; ac onis myn rrodder i arall.

¹²⁶⁰Pwybynac a gyvarffo tervyn llys ac ef ynghydweth yr arglwyð e hvn, llys a dervyna o byð dadl, kanis ohonai y daw ev braint o bob tir. ¹²⁶¹Yni 15 gyvarffo llys ac arglwydd ac escob, yr eglwys a dervyna; ac yna dywedir bagyl ac evengil a dervyna. ¹²⁶²Pan vo ymdervynv y rrwng llys arglwyð a 40^{rb} thir arall, y mayr a'r kynghellawr | biav tervynv a thyngv drosdaw o byð rraid. ¹²⁶³Pan dervyno tref a'i gilið ni ddyleir dwyn rrandir o gwbwl yn dervyn. ¹²⁶⁴Messur rrandir xij erw a thrychant o erwi *kyfreithiawl*: yn y 20 xij bydd tai ac aned i'r neb bieifo y rrandir, yn y trychant y byð ar ac eredic a chynvd. ¹²⁶⁵Saith randir a vyð yn y vaynol leia y tervyn, xxiiij a vyð yn y mwiaf. ¹²⁶⁶O bob ymdervynv a vo y rrwng dwy dref, cxx ð a ddaw i'r arglwyð, a xxiiij ð i'r ynaid.

¹²⁶⁷Pwybynac a ddel i ddadlav *kyfreithiawl* i adde *kyfraith*, o holir dair 25 gwaith mal y klywo yr arglwydd a'i ddav henevydd, oni ryð atdeb yn vn 40^{va} o'r tair gwys, kolledic vyð o'r hawl a holer | iddaw, a chyn klywo namyn vn waith, os i gyngor ydd a heb rodde divrawd, i ddadl a gaif. ¹²⁶⁸O bydd dadverwyr a ddyleo dosbarth^c dadl tervyn, iawn yw bod wrth i dosbarth a ddywetond kyn *kyfraith*. ¹²⁶⁹Sef y ruw wyr vyð y rrai hynny, gwyr heb 30 swyð vddvnt, heb swydd arnaddvnt. ¹²⁷⁰*Kyfraith* a varn y kynwarchadw^d

^ayn *underlined* ^bgwenith] *catchword* ^cMS *tosbarth* ^dMS *kyrst archadw*

[live]stock on a road, and let him swear not for hatred nor fear nor for a fee nor *for* value, only for stating the truth; and that is called sufficient information. ¹²⁵⁷It will not be the law of presenting in that way unless there is the oath of two men.

¹²⁵⁸With regard to a son who is to be reared in this way: his mother rears him for 9 months carried in her womb, and after she has given birth nurses him for the first three months, and that to take the space of a year; and from then his father should rear him with all his needs, namely a fertile sheep with her wool and her lamb (and that is called the law of a worthy sheep) and a tallow cake and a penny and an iron pan worth 4 legal d.; three measures of wheat to make pap for him, and a two-oxen cart load of fuel and two cubits of white linen to cover the son, or 4 legal d. ¹²⁵⁹And for the wetnurse, two cubits of flannel, a fertile cow and its calf, and three carloads of the best grain of the three grains, barley and oats and wheat; and all this is given to the mother for nursing him if she wishes; and if she does not wish let her give [him] to another.

¹²⁶⁰Whoever meets with the boundary of a court and him in the country of the lord himself, the court determines if there is a dispute, because their status of all land comes from it. ¹²⁶¹Until the court and the lord and the bishop meet, the church determines; and then it is said a crozier and gospel determines. ¹²⁶²When there is a setting of boundaries between the court of a lord and the land of another, it is for the *maer* and *cynghellor* to set the boundary and swear on it if necessary. ¹²⁶³When a township borders with another no shareland ought to be taken from a whole as a boundary. ¹²⁶⁴The measure of a shareland is 12 acres and three hundred legal acres: in the 12 there shall be houses and dwellings for whoever owns the shareland, in the three hundred there is arable and pasture and fuel wood. ¹²⁶⁵There are seven sharelands in the smallest manor within the boundary, 24 shall be in the largest. ¹²⁶⁶For every boundary dispute between two townships, 120 d. goes to the lord, and 24 d. to the justices.

¹²⁶⁷Whoever comes to a legal pleading to acknowledge law, if a claim is made three times so that the lord and his two elders hear it, unless he gives an answer in one of the three summonses, he will lose the claim made against him, and before he hears it even once, if he goes to seek advice without being disjudged, he wins his case. ¹²⁶⁸If there are disputers who are entitled to a judgement in a boundary dispute, it is right that they remain with the judgement they stated before law. ¹²⁶⁹These are the kind of men those ones will be, men without an office, not subject to an office.

¹²⁷⁰The law judges according to the established possession of a boundary,

tervyn, ac nid a randir^a yn dervyn; ac o chais dwyn kimint a randir yn dervyn, kolledic vydd o'r kwbwl.

¹²⁷¹Pwybynac y dyker tref tad i ganthaw yn wayth no chyvraith^b ac na chaffo iawn ohonai, jawn yw gwneuthur vn o dri thwrwf kyfraith^c o myn ddyvod iddo a'i waith, nid amgen, llað kelain ne loscy ty ne dori aradr. 5

¹²⁷²Oni wna vn o hynny a bod yr amriodawr a'i vab a'i verch [ar y tir], 40^{vb} ni aill ymwrthryn ac ef. ¹²⁷³Wedi | hynny kynwys a ddyly hyd nawet dyn.

¹²⁷⁴Pwybynac yn vn wlad a'i dref tad heb ymhawl amdanaw heb wneuthur vn o dri thwrwf kyfraith yn ysbait kan mlyned, kaiaid vyð kyfraith Howel iddaw;^c o hynny allan ni wrandewir i hawl. 10

¹²⁷⁵Yn y pedweryð dyn yd^d a dyn o ambriodawr yn briodawr, tad a mab ac wyr, a gorwyr a vydd priodawr gan bod pob vn o'r rrai hynny wedi i gilið ar y tir drwy rodd ac ysdyn gan arglwyð o bob vn wedi i gilið onaddvnt. ¹²⁷⁶Od a dyn o briodawr yn ambriodawr [...] kanis davddyblic vyð ir yn ambriodawr.^e ¹²⁷⁷Vn dyn a aill kadw tir kenedl; os vddvnt i keidw 15 ac iddaw e hvn gydac wynt, kyd bwynt oll yn ddieithr ni byddant golledic ohonaw o bydd vn yn i warchadw. ¹²⁷⁸Tair anoes traoes kylch^f y syð iawn 41^{ra} i gadu^g ar vab, a phan | vo marw^h y neb a vo arnaw, e dyledawc vcha a vai hebddaw a ddyly dyvod y tir yn i law.

¹²⁷⁹Tref gyd ni aill neb dwyn ambriodawr arnai na'i llogiⁱ na'i 20 benthgyiaw namyn o gytvndeb gwyr y dref, namyn a ddycko gwr iddaw e hvn arnaw. ¹²⁸⁰Pwybynac o kyt tirogion a ddel i holi tir o gytvndeb ynadlav yr arglwyð a chyrvd kyd oed vddvnt o kyfraith, o bydd vn heb ddyvod i'r oed hwnnw ac nas lluddio angen kyfraithiawl, godor ar gwbwl o'i gymdeithion yw. ¹²⁸¹Sef yw yr angen hevyd, Duw nev angen presenawl 25 nev garchar.

¹²⁸²Pwybynac arganvo yn dechre i hawl na ddyd ef kolli ne gaffel o neb namyn ohonaw e hvn, a thystv hynny i'r arglwyð ac i'r ynaid, ni ellir godor am hwnnw er i vod gynt yn kyderlyn a'r llaill.

¹²⁸³Dadl tervyn y kilio y wlad i wrthaw gan ddywedud^j nas gwypoynt 30 dwyn hyn i greirie, ymrýsson a vyð yna y rrwng y ddev wr pa wed y gatto

^aMS arandir ^bMS chyraith ^cMS idda ^dMS od ^eMS ambrodor ambriodawr ^fMS keylch ^gMS gada ^hvo marw] catchword ⁱMS llosci ^jMS ddywedwynt

and a shareland does not become a boundary; and if there is a request to bring even the smallest part of a shareland as a boundary, all will be lost.

¹²⁷¹Whoever has his patrimony taken from him [in a way that is] worse than law and he does not get compensation from it, it is right to cause one of the three legal disturbances if he wishes to come to it with his work, namely, committing a killing or burning a house or breaking a plough.

¹²⁷²Unless he does one of those and the non-proprietor and his son and his daughter are *on the land*, it is not possible to have contention with him.

¹²⁷³After that he is entitled to readmission [to the entitlement] up to the ninth man. ¹²⁷⁴Whoever is in the same country as his patrimony without making a claim for it without causing one of three legal disturbances in a period of one hundred years, the law of Hywel will be closed to him; from then out his claim will not be heard.

¹²⁷⁵In the fourth generation a man goes from being a non-proprietor to being a proprietor, father and son and grandson, and the great-grandson will be a proprietor as each of those ones consecutively had been on the land through gift and extension from a lord each one of them consecutively. ¹²⁷⁶If a man becomes a non-proprietor from being a proprietor [...] because he will be double since being a non-proprietor. ¹²⁷⁷One man may maintain the kindred's land; if he maintains it for them and for himself along with them, although they are all strangers they do not lose it if one is maintaining it. ¹²⁷⁸It is right to allow three life-cycles before and beyond on a son; and when whoever is on it dies, the person with the highest entitlement to it but who is without it is entitled to take the land into their [own] hand.

¹²⁷⁹Nobody can bring a non-proprietor onto a jointly held township or hire it or lend it unless it is through the agreement of the men of the township, except that which a man brings for himself onto it. ¹²⁸⁰Whoever of the joint holders come to claim land through an agreement in the lord's pleadings and a charge of what there was to them of law, if one has not come to that set meeting and a lawful need does not prevent him, he is a failure to all of his companions. ¹²⁸¹This is what a need is, God or a present need or prison.

¹²⁸²Whoever discovers at the beginning of his claim that he has not brought loss or gain from any of them except from himself, and testifies to that to the lord and to the justices, failure is not possible for that although he was previously jointly prosecuting with the others.

¹²⁸³A dispute of boundaries which the country recoils from by saying that they did not know this was brought to the relics, there will be a dispute then between the two men about the way the law allowed them

41^b kyfraith | tervynv ar i gilið. ¹²⁸⁴O dervydd bod y gwyr a holo yn gymraint
 a'r gwyr a amddiffyno ac yn gyhyd ev gwarchadw, vn o'r lleoed y rran
 kyfraith yn ddav hanner yw hwnnw y rrwng y ddwy blaid. ¹²⁸⁵O dervydd
 vod y tir mal na ddyleo neb o'r ddwy blaid, diffaith y brenin yw. ¹²⁸⁶Dyn
 a adawo tref i dad yn anghyfreithiawl heb wneuthur kam nev anteithi ac 5
 ef, i arglwyd a ddily amobyr i verch a'i ebediw e hvn, a'i ran o'r alanas
 o lleddir, a dayredav y'r arglwydd bievffo y tir y discyno arno; a'r gwr
 hwnnw a elwir 'drud a dal dav gyfloc.' ¹²⁸⁷Rran gwr o dref tad a ddily dav
 evell, ac velly y dylant ornest o bydd a yrro arnaddvnt; ac o gyrant wyntav,
 yn lle vn gwr y dylant yrrv. 10

¹²⁸⁸Pwybynac a warchatwo maynawl kyfreithiawl, ni ddily na mayr
 41^{va} na chynghellawr vod arnaw, na rran na dovreth^a na meirch na | chwn
 na hebogav na makwiaid, namyn i daly^b a dan arglwyd y wlad, eithyr
 twng a llwyd a chyllid mawr y gaiaf. ¹²⁸⁹Bryrtref kyfreithiawl: ni ddily y
 perchenawc na swyð na gavel ac ni ddyleir iddaw ynte namyn i wsanaeth. 15
¹²⁹⁰Kyfryw wyr a'r rrai hyny a ddylant vod yn ddadverwyr kyfreithiawl
 pan vo ymryson rrwng dwy dref am dervyn—gwyr ni bo swyð vddvnt
 na swydd arnvnt.

¹²⁹¹Mab a ddily ymhen y saith mlynedd i ddodi dan law i beryglor; ac
 yna y bydd syrhaed a wenel ac a wneler iddo. ¹²⁹²Ac ymhen yr ail saith 20
 mlynedd^c y dily dir ac y dyleir llwydd^d iddaw ynte, a dayred gwr iddaw o
 hyny allan.

¹²⁹³Ni vernir ornest ar wr oni vo vn^e vlwydd ar hvaint, ac o dair
 blwydd ar hugaint allan [ny barn]^f kyfraith iddaw ornest. ¹²⁹⁴Gwr y
 41^{vb} gorffer arno^g ni | ellir gwybyddiad ohono. ¹²⁹⁵Ac ef a ddily dref tad, ac 25
 ni ddily kyvarws, gani aill dwyn gwr i arnaw.

¹²⁹⁶Tir y lladder kelain amdanaw hep negyvyaeth nev a vo mwy,
 hwnnw a elwir yn wayttir; a phlant y neb a ladder bievyð hwnnw.

¹²⁹⁷Y maer a'i gymydeithion a ddylant i gan ynghanogav a wnent
 anraith o dref, y gwarthec ievaink hyd ev dwyvlwydd a'r devaid a'r geivyr a 30
 kwblw; eithyr y gwarthec mawr ac avr ac ariant a thuthedyn amarvawc^h
 a thlws y bo wrllys ni chan. ¹²⁹⁸Ni ddily arglwyd gyfran dyn o dwng o
 dref i dad ar mayr nac ar kynghellawr. ¹²⁹⁹Ni ddily y mayr ddim yn tre y

^aMS doverth ^bMS daly amended to daly ^cMS mlynedd ^dMS llvdd ^evo vn] vn
 changed to vo, + vn superscript ^fSee AL VIII.xi.24 ^gMS ano ^hMS amarvawc

to set boundaries with each other. ¹²⁸⁴If it happens that the man who claims is of the same status as the men who defend and their guardianship is equal, that is one of the places where the law divides in two halves between the two parties. ¹²⁸⁵If it happens that the land is so that nobody from the two parties is entitled to it, it is the king's waste. ¹²⁸⁶A man who leaves his patrimony unlawfully without a wrong or negligence being committed to him, his lord is entitled to the *amobr* of his daughter and his own *ebediw*, and his share of *galanas* if he is killed, and the death duties to the lord who owns the land he falls upon; and that man is called 'an innocent who pays two wages'. ¹²⁸⁷Twins are entitled to one man's share of patrimony, and in the same way they are entitled to a contest if there is a charge against them; and if they charge, they should charge as one man.

¹²⁸⁸Whoever guards a lawful manor, a *maer* or *cynghellor* ought not to be on it, or a division or maintenance or horses or dogs or falcons or young pages, but it should be held from the lord of the land, except [food] price and the gains and the great profit of the winter. ¹²⁸⁹A lawful *breyr*-township: the owner is not entitled to hold an office or holding and nothing is owed by him apart from his service. ¹²⁹⁰Men like those men are entitled to be lawful reparators when there is a dispute between two townships regarding a boundary—men who have no office nor an office upon them.

¹²⁹¹A son is entitled to be under his confessor's hand until the seven years, and then anything he commits or is committed to him is *sarhaed*.

¹²⁹²And at the end of the second seven years he is entitled to land and is entitled to perform military service, and the tribute of a vassal to him from then on.

¹²⁹³A contest is not judged to a man unless he is twenty-one years of age, and after twenty-three years of age law *does not judge* a contest on him. ¹²⁹⁴A man who is compelled cannot be a knower. ¹²⁹⁵And he is entitled to his patrimony, and he is not entitled to a bounty, because a man cannot be taken from him.

¹²⁹⁶Land for which a killing is committed without denial or anything more, that is called bloodland; and it belongs to the children of whoever was killed.

¹²⁹⁷The *maer* and his companions are entitled from the needy to whatever they take as booty from the township, the young cattle until they are two years old and the sheep and the goats and all; except that they may not have the large cattle and gold and silver and fur-trimmed garments and fancy edgings. ¹²⁹⁸A lord is not entitled to a man's share of [food] price from a patrimony from the *maer* or the *cynghellor*. ¹²⁹⁹The *maer* is

kynghellawr,^a na'r kynghellawr ddim yn tref y mayr. ¹³⁰⁰Kynghellawr bie
 42^{ra} roddi kerwyn vedd bob gaiaf a'i | hyved^b yn ty y mayr. ¹³⁰¹Pwybynac a
 vyno bod yn vayr yn y wlad, ef a ddyly roddi y'r arglwyd vn waith cxx δ
 a phvnt. ¹³⁰²Y kynghellawr a ddyly pan bryno ynte i swyð rroddi pvnt vn
 waith i'r arglwydd.

5

¹³⁰³Pwybynac a vwrio rrwid mewn dwfr ni bo eiddo heb genad, y
 drydedd ran a ddyly perchennawc y rrwyd o'r hela, a dwy i berchenawc
 y dwfr, a chamlwrw i'r arglwydd.

¹³⁰⁴Llyma dervyn Llyfr Praw.

A Llyfr Kynawc.

10

¹³⁰⁵Saith escobawt^c a ddyly vod dan Ddewi, nid amgen Myniw, a Llan
 Deilo, Llan Ysmayl, Kaledawc, Llan Vsil, Deceman. ¹³⁰⁶Gossodedic yw
 bod abadav yn y rrai hynny o yscolheigion ac vrddolion. ¹³⁰⁷A'r llanav
 hynny a ddylant vod yn rryð o bob arglwyddieth vyd, onid fford a gerdder
 42^{rb} drwyddvnt. ¹³⁰⁸Pwybynac a wnel gwaed | ar arall yn yr vn [o'r] rrai hynny, 15
 yn herwyð syrhaed talet i'r eglwys vj phvnt, a'i syrhaed i'r dyn herwyð
 i vrait. ¹³⁰⁹Golchuries o'i genedl a dal i'r eglwys yngwaradwydd^d o'i
 genedl, val na wnel arall.

¹³¹⁰Os y dyn a leddir yna, hyd y nawed dyn y rrenir i alanas, a hynny o
 vrait y lle. ¹³¹¹Y telir kimint ac i ddav gevynderw ac i ddwy chwioredd 20
 kimint ac i vn o'i vrodyr, ac velly hyd y nawed dyn.

¹³¹²Pan lladder dyn, yn dridyblic y telir gwerth i waed; a phan syrhaer
 yn^e ddavddyblic.

¹³¹³O dervyð i ddyn issel i vrait kyhydrec a dyn vchel i vrait yn
 anghyfreithiawl, kyd gwnel yr vchaf i vrait gwaed ar yr issaf ni ddyly 25
 i ddiwyn gani ddyly ynte gyhydrec ac a vai vwch noc ef.

42^{va} ¹³¹⁴Galanas brabost Kastell | Llangoel^f ix mvw a clxxx mvw dair gwaith
 gan i arddrychaf, a hwch a davad a dwy vaynawl a dwy olchuries i
 goffav y gyflavan. ¹³¹⁵Pwybynac a dalo tir yngalanas, ef a ddyly talv i'r
 arglwydd bob peth ar a ddel ar y tir bob amser. ¹³¹⁶Galanas brobst 30
 Anwyl Llenion [a] Llempreyn, vj buw a chant, a hwch a davad ac
 vaynol a golchuries. ¹³¹⁷A chimint a hyny galanas pob vn o'r brobstav

^aMS kynghellaw ^bhyved] *catchword* ^cMS escobawb ^dMS angwaradwydd ^eMS yn yn
^fllan] *catchword*

entitled to nothing in the *cynghellor*'s township, and the *cynghellor* nothing in the *maer*'s township. ¹³⁰⁰It is for the *cynghellor* to give a barrel of mead every winter and drink it in the *maer*'s house. ¹³⁰¹Whoever wishes to be a *maer* in his country, he should give the lord 120 d. and a pound once. ¹³⁰²The *cynghellor* when he buys his office ought to give a pound once to the lord.

¹³⁰³Whoever casts a net in water that is not his without permission, the owner of the net is entitled to a third share from the catch, and two to the owner of the water, and a *camlwrw* to the lord.

¹³⁰⁴This is the end of the Test Book.
And the Book of Cynog.

¹³⁰⁵Seven bishop-houses ought to be under Dewi, namely Menevia, and Llandeilo, Llanismael, Kaledog, Llanusil, Degeman. ¹³⁰⁶It is set that the abbots in those ones should be scholars or ordained men. ¹³⁰⁷And those churches are entitled to be free of all worldly lordships, unless a road goes through them. ¹³⁰⁸Whoever draws blood from another in one of those ones, as *sarhaed* let him pay 6 pounds to the church, and his *sarhaed* to the man according to his status. ¹³⁰⁹He pays a washerwoman from the kindred to the church for the shame of its kindred, so that another is not committed.

¹³¹⁰If the man is killed there, his *galanas* is shared up to the ninth man, and that because of the status of the place. ¹³¹¹As much is paid for two cousins and two sisters as is paid for one of his brothers, and so until the ninth man.

¹³¹²When a man is killed, the value of his blood is paid threefold; and when *sarhaed* is done to him [it is] doubled.

¹³¹³If it happens that a man of low status meets in combat with a man of high status unlawfully, although the higher status draws blood from the lower it ought not to be compensated because he is not entitled to meet in combat with [one] who is higher than him.

¹³¹⁴The *galanas* of the provost of Llangoel Castle is 9 cows and 180 cows three times with its augmentation, and a sow and a sheep and two manors and two washerwomen to remember the killing. ¹³¹⁵Whoever pays land for *galanas*, he ought to pay the lord everything which comes with the land at all times. ¹³¹⁶The *galanas* of the provost of Anwyl Lleinion and Llempreyn, 6 cows and a hundred, a sow and a sheep and a manor and a washerwoman. ¹³¹⁷And as much as that the *galanas* of all of the provosts

Myniw. ¹³¹⁸A thraian i galanas yw gwerth ev^a haelodav. ¹³¹⁹Mab aillt a vo ymaynawl, o byð eglwys ynddi kymint vyð i alanas a galanas y brobost.

¹³²⁰Maynawl yw hon y bo ynddi vn dref ar bymthec. ¹³²¹O bob tref i telir i'r arglwyð tvnell^b o gwrwf, a cxx torth o vara, a'i henllyn. ¹³²²Messur tvnell yw pedwar mv; ym mhob mv dwy rreniad. ¹³²³Dec torth ar hugaint gan 5
42^{vb} bob mv, ac xv kossvn yn enllyn | nev rysgyniaid o emenyn tri dernvedd a thair modveð yn i hyd, a'r gimint yn i led.

¹³²⁴Yn rrandir i dyly vod xij erw a ccc erw. ¹³²⁵Messur erw yw deunaw^c hyd y hiriav ac vn i lled, ac vn troedveð ar bymthec^d yn hyd yr hiriav.

¹³²⁶Taiawc a allo dwyn i ach hyd ar y penkenedl, tair buw a lx yw i 10
alanas, hwch a davad; ac oni aill ynte i ddwyn, tair buw yw i alanas. ¹³²⁷O lleddir alldud mab vchelwr, tair buw a gaif y mab vchelwr.

¹³²⁸Ni ddyly neb barnv ar dir escob Dewi namyn yr escob a'r kynhonwyr, ac velly i Deilo a Thydecho a Bevno.

¹³²⁹O dervyð dwyn trais ar wraic a'r gwr yn gwadv, rrodded lw l o wyr, a 15
43^{ra} thri onaddvnt heb escynnv march, heb issu kic, a heb achaws | a gwraig.^e
¹³³⁰Oni watta ynte, taled i'r wraic i hagweddi, a hithe bid rydd i ganthaw; a thaled i'r arglwyð wialen ariant kyhyd a hyd i enav a chyn braffed a'i berveddvys, a phiol avr y bo^f diawd ynddi, a chyn dewed ac ewin ameth a'r a ddalio aradr saith mlynedd ne vliscin wy gwydð. ¹³³¹Oni aill talv 20
hyny, torer i aelodav gwrawl.^g

¹³³²O byð dwy wragedð yn kerdded i gyd a dwyn trais arnvnt, ni thelir dim vddvnt. ¹³³³O byð mab, ir i vychaned, gidac wynt, wynt a ddylant yr hyn a ddywedassom ni vchod.

¹³³⁴Pwybynac a wnel kraith ar wyneb, taled werth y gwaed a mantell 25
bob plwyddyn tra vo byw.

¹³³⁵Pwybynac a arddo ffordd y brenin, taled cxx ð.

¹³³⁶O dervydd gyrv ar ddyn dianglod losci ty, rodded lw xxiiij o wyr.
43^{rb} ¹³³⁷Os ar ddyn anglod vawr i gyrir, rodded l o wyr | ac vn onaddvnt heb escyn march. 30

¹³³⁸O gyrir ar ddyn ladd anivail yn lladrad, ai ar ffordd ai mewn bevdy, rodded lw l o wyr, ac vn onaddvnt heb escyn march.

^aev] i ev ^btunell *changed to tvnell* ^cMS danaw ^dMS bymth ^ea gwraig] *catchword*
^fMS b ^gMS gwawl

of Menevia. ¹³¹⁸And a third of their *galanas* is the value of their limbs. ¹³¹⁹An *ailt* who is in a manor, if there is a church in it his *galanas* will be as much as the *galanas* of the provost.

¹³²⁰A manor is that in which there are sixteen townships. ¹³²¹From every township is paid to the lord a barrel of beer, and 120 loaves of bread, and his provision. ¹³²²The measure of a barrel is four quarter tuns; in each quarter tun two quarts. ¹³²³Thirty loaves from each quarter tun, and 15 cheeses as provision or a [bark] vessel of butter three handbreadths and three inches in its length, and as much in its breadth.

¹³²⁴In a shareland there ought to be 12 acres and 300 acres. ¹³²⁵The measure of an acre is eighteen long yokes in its length and one in its breadth, and sixteen feet in the length of the long yokes.

¹³²⁶A villein who is able to trace his lineage back to the head of kindred, his *galanas* is three cows and 60, a sow and a sheep; and if he is unable to follow it, his *galanas* is three cows. ¹³²⁷If an alien or a son of a nobleman is killed, the son of a nobleman gets three cows.

¹³²⁸Nobody is entitled to judge on the land of the Bishop of David except the bishop and the canons, and so for Teilo and Tydecho and Beuno.

¹³²⁹If it happens that a woman is raped and the man denies, let him give an oath of 50 men, and three of them never having mounted a horse, never eaten meat, and never had intercourse with a woman. ¹³³⁰Unless he denies, let him pay the woman her *agweddi*, and she is free from him; and let him pay the lord a silver rod up to his jaws and as thick as his middle finger, and a gold cup which has drink in it, and as thick as the nail of a ploughman who has held a plough for seven years or the shell of a goose egg. ¹³³¹If he cannot pay that, let his genitals be cut off.

¹³³²If two women are walking together and they are raped, nothing is paid to them. ¹³³³If there is a son, however small, with them, they are entitled to what we have stated above.

¹³³⁴Whoever causes a scar on a face, let him pay the value of the blood and a gown each year whilst he is alive.

¹³³⁵Whoever ploughs the king's highway, let him pay 120 d.

¹³³⁶If it happens that a man without dishonour is charged with burning a house, let him give the oath of 24 men. ¹³³⁷If a man of great dishonour is charged, let him give 50 men and one of them never having mounted a horse.

¹³³⁸If a man is charged with killing an animal by stealth, either on a road or in a barn, let him give the oath of 50 men, and one of them having never mounted a horse.

¹³³⁹O dervyd i verch gwr nev y'w nith, a hi yn wyr, gadv torri i morwyndawd, taled i that i hamobr. ¹³⁴⁰Os gwraic vydd hithe, taled i hvn.

¹³⁴¹O dair ffordd y dyly dyn vod yn enaidvadde: o ladrad barnedic i groc, ac o vrad arglwydd, ac o lað dyn yn lladrad.

¹³⁴²O dair ffordd y telir gwialen^a ariant a phiol^b avr i'r brenin: am dorri 5 tangnevedd arglwydd y rrwng dwy wlad; ac am dreissio morwyn; ac am lað dyn yn lladrad.

¹³⁴³Pwybynac a geissio gwadv mab a'r wraic yn gwrthnebv, rrodded y 43^{va} wraic i llw a gwraic o bob parth | iddi a chymeredic vydd y mab.

¹³⁴⁴Pwybynac a laddo dyn a'i gynghorvvn, taled pedwar gwas a phedair 10 llawvorwyn a bid yn ryð ynte o'r gyflavan.

¹³⁴⁵Pwybynac a essaywo ai llaw ai troed ai llygat ac na wnel iawn, kymhellet yr arglwydd arnaw talv v llawvorwyn a v gwas i'r neb ydd esywiwyd^c i aelawd o'i wysnaethv.

¹³⁴⁶Pwybynac a vo ffoadur o achaws lladd kelain, ac na aller praw 15 arnaw, rodded^d lw viij a xl o wyr, a xxiiij onaddvnt yn y dadlav y gyrrer arnaw a xxiiij eraill yn yr eglwis y bo i ddwfr swyn a'i vara fferen. ¹³⁴⁷Oni wna ynte taled dri gwas a v llawvorwyn

¹³⁴⁸Pwybynac a roddo bonklust i arall ac na bo na gwaed na gweli, llawvorwyn. 20

43^{vb} | ¹³⁴⁹Pwybynac a vratho arall yn i vraich nev yn i vorddwyd nev [yn i lygad] ac nad essaywio yr aelawd, taled iddaw ddwy bvnt.

¹³⁵⁰Pwybynac a ladda kelain a bod yn ffoadur, taled y rrieni drosdaw, nev ynte vdvnt deholedic;^e nev talent haner gwerth y dyn a ladder. ¹³⁵¹O daw y llourvdd^f gwedi hyny i'r wlad, taled yr haner y syð eysywiedic y 25 genedl ohonaw. ¹³⁵²O lleddir ynte am y gyflavan hono taler o'i rieni ynte y da.

¹³⁵³Pawb a ddylant gwnevthur gwaith llvestav yr arglwydd eithyr gwyr y vaerdref. ¹³⁵⁴Meibion eillion ni ddylant i porthi na fforthi y tevlv; a chani ddylant wyntav i porthi ef, ni ddylant wyntav nac ev mel nac ev pyscawd 30 namyn i rodde i'r arglwydd. ¹³⁵⁵A'r arglwydd a ddylt gwnevthur^g [...]

^aMS gwalen ^b+ ariant *underlined* ^cMS esywiwy ^dMS roddef ^e+ yn llouvdd gwedi hynny *underlined* ^fllourvdd yn llouvdd ^gnevthur] *catchword*; ff. 44^r-44^v are blank

¹³³⁹If it happens that a man's daughter or niece, and she a virgin, allows her virginity to be broken, let her father pay her *amobr*. ¹³⁴⁰If she is a woman, let her pay it herself.

¹³⁴¹In three cases a man ought to have his life forfeited: for theft sentenced to hanging, and for betrayal of his lord, and for killing a man by stealth.

¹³⁴²In three ways a silver rod and gold cup is paid to the king: for breaking the peace of the lord between two countries, and for raping a virgin, and for killing a man by stealth.

¹³⁴³Whoever seeks to deny a son and the woman objects, let the woman give her oath with a woman on either side of her and the son shall be acknowledged.

¹³⁴⁴Whoever kills a man through jealousy, let him pay four servants and four maidservants and let him be free of the killing.

¹³⁴⁵Whoever cuts off either a hand or a foot or an eye and does not pay compensation, let the lord compel him to pay 5 handmaidens and 5 servants to whoever had his limb cut off [in order] to serve him.

¹³⁴⁶Whoever is a fugitive because of committing a killing, and it is not possible to have proof on him, let him give the oath of 8 and 40 men, and 24 of them in the pleading when he is charged and 24 others in the church where his holy water and his communion bread is. ¹³⁴⁷Unless he does so let him pay three servants and 5 handmaidens.

¹³⁴⁸Whoever gives a blow to another and there is neither blood nor wound, a handmaiden.

¹³⁴⁹Whoever stabs another in his arm or in his thigh or *in his eye* and does not remove the limb, let him pay him two pounds.

¹³⁵⁰Whoever commits a killing and becomes a fugitive, let his parents pay on his behalf, or they too will be banished; or they pay half the value of the man who was killed. ¹³⁵¹If the homicide comes to the country after that, let him pay the half wanting from the kindred. ¹³⁵²If he then is killed for that killing let his parents pay the goods.

¹³⁵³Everyone must do the billet work of the lord except for the men of the *maerdref*. ¹³⁵⁴*Aillt* sons are not entitled to be maintained or to maintain the household; and as they are not entitled to maintain it, they then are not entitled to their honey or their fish but it is given to the lord.

¹³⁵⁵And the lord is entitled to [...]

45^{ra} [...] ¹³⁵⁶ant pynveirch y brenin. ¹³⁵⁷Ac o bob tayawgdref i kaif gwr a march
a bwyall i wneuthur lluesdav; ar draul y brenin agen vyddant.

¹³⁵⁸Tri pheth ni werth tayawc heb genat i arglwyd: moch a mel a march.

¹³⁵⁹Os gwrthyd i arglwydd, gwerthed ynte wedi hynny fford y myno.

¹³⁶⁰Tair kelvyddyd ni ddysc mab taiawg heb genad i arglwyd: yscolheictod 5
a barddoni a govanieth. ¹³⁶¹Os diodde arglwyd agen yni gaffo gorvn nev
yni el gof wrth i gerdd, ni ddyly ddim wedi hynny.

¹³⁶²Od ymladdant gwyr escob neu wyr abat a gwyr y brenin ar dir y
brenin, ev dirwy a ddaw i'r brenin. ¹³⁶³Od ymladdant gwyr escob a gwyr
abat ar dir y brenin, ev dirwy a ddaw i'r teyrn. 10

¹³⁶⁴Y neb a arddo tir dros luð brenin, taled iiij δ kyfraith i berchenawc
y tir gan egiros y ddaiar dan drais, a iiij δ kyfraith pan ddiotto yr aradr o'r
ddaiair a cheiniawc am bob kwys ar a ymchwelo yr aradr. ¹³⁶⁵Kymered y
45^{tb} brenin ynte yr ychen oll, a'r aradyr a'r swch a'r kwllawr, a | gwerth y troed
dehe i'r ameth am ymchweloδ y gwys, a gwerth y llaw ddehe i'r geilwad. 15

¹³⁶⁶Tervyn y rrwng trevi, torri llvdd yw os erddir.

¹³⁶⁷O chlað dyn dir arall i guddio peth ynddaw, perchen y tir biav y
kvdd, yna iiij δ kyfraith am egori y ddaiair—onid avrgrawn vyð, kanis y
brenin biev pob avrgrawn. ¹³⁶⁸Y neb a gladdo annel ar dir dyn arall, taled
iiij δ kyfraith am egori y ddayar (o cheffir llwdwn yn yr anel, perchen y tir 20
biev) a thaled dair buw kamlwrw i'r arglwyd. ¹³⁶⁹O chleddir pwll o dyn ar
dir dyn arall heb genad, taler^a iiij δ kyfraith i berchenoc y tir i gan y neb a'i
kladdo, a thair buw kamlwrw i'r arglwyd. ¹³⁷⁰Y neb a ydeilo ty ar dir dyn
45^{va} arall heb genad, taled dair buw camlwrw i'r brenin, | a'r ty i berchennoc
y tir, a iiij δ am egori y ddayar os ar y tir y lladdwyd yr adailwyd. 25
¹³⁷¹Onit ar y tir y lladdwyd, tyngtet ar i drydyð o wyr vn vrait ac ef,

^aMS taled

[...] ¹³⁵⁶packhorses of the king. ¹³⁵⁷And from every villein township he receives a man and a horse and an axe to make the temporary lodgings; however they are at the cost of the king.

¹³⁵⁸Three things a villein may not sell without asking his lord first: pigs and honey and a horse. ¹³⁵⁹If his lord refuses, let him sell after that however he wishes.

¹³⁶⁰Three crafts a villein son may not learn without the permission of his lord: clerkhood and poetry and smithcraft. ¹³⁶¹If a lord tolerates it however until he is tonsured or the smith takes his craft, he is entitled to nothing after that.

¹³⁶²If the men of a bishop or the men of an abbot and the men of the king fight on the king's land, their *dirwy* comes to the king. ¹³⁶³If the men of a bishop and the men of an abbot fight on the king's land, their *dirwy* comes to the ruler.

¹³⁶⁴Whoever ploughs land against a king's prohibition, let him pay 4 legal d. to the owner of the land for he opened the ground through violence, and 4 legal d. when he takes the plough out of the ground and a penny for each plough furrow turned by the plough. ¹³⁶⁵Let the king himself take all the oxen, and the plough and the ploughshare and the coulter, and the value of the ploughman's right foot for turning over the furrow, and the value of the right hand of the caller.

¹³⁶⁶A boundary between townships, it is breaking a prohibition if it is ploughed.

¹³⁶⁷If a man digs another man's land to hide something in it, the hidden thing belongs to the owner of the land, and then 4 legal d. for opening the land—unless it is a treasure trove, because every treasure trove belongs to the king. ¹³⁶⁸Whoever buries a snare on another man's land, let him pay 4 legal d. for opening the land (if an animal is found in the snare, it belongs to the owner of the land) and let him pay three cows of *camlwrw* to the lord. ¹³⁶⁹If the pit of a kiln on another man's land is dug without permission, let whoever dug it pay 4 legal d. to the owner of the land, and three cows of *camlwrw* to the lord. ¹³⁷⁰Whoever builds a house on another man's land without permission, let him pay three cows of *camlwrw* to the king, and the house to the owner of the land, and 4 d. for opening the ground, if the timber was cut on that land. ¹³⁷¹If it was not cut on that land, let him swear as one of three men of the same status as him, and let the house be razed to ground level and let [the timber]

a thored y ty yn ogyfiwch^a a[r] ddayar a dyged ymaith kyn nawettyδ; ac onis dwc perchennawc^b y tir biev.

¹³⁷²Y neb a holo tir eglwysic nid ery nawettydd, namyn^c egori gwyr iddaw pan i gofyno.

¹³⁷³Ni chaif neb o barth mam essayddyn arbenic na swydd o bydd o ⁵ barth tad a'i dyleo. ¹³⁷⁴Jawn yw o barth mam gaffel ran o'r tir. ¹³⁷⁵Gwraic a ymroddo i hynan i wr heb genad kenedl yn llwyn ac ymherth, ni chaif y ⁴⁵^{vb} plant ran o'r tir gan genedl ev mam oni byδ gan rybued, gan ni | ddyly mab llwyn a pherth ran o dir.

¹³⁷⁶Pwybynac a ddiotto koed gan ganiad^d y perchenawc y tir, bym ¹⁰ mlyned a ddyly ef, a'r chweched i'r perchenawc y tir yn rydd. ¹³⁷⁷Y neb a gardeilo tir gan genad i berchenawc, tair^e blyned y ddyly ef, a'r bedwareδ i'r perchenawc yn rryδ. ¹³⁷⁸Y neb adeilo buarth dail gan genad y perchenawc, dwy vlyned i kaif ef, a'r drydedd i'r perchenawc y tir yn rryδ. ¹³⁷⁹Y neb a dorro tir gwydd ar dir dyn arall^f gan genad y perchenawc, dwy ¹⁵ vlynedd i ddyly ef, a'r drydedd i'r perchenawc y tyr yn ryδ; yn rrad i kaif ef y vlwyddyn gynta, a'r llall ar ged.^g

¹³⁸⁰vj δ yw gwerth llo venyw^h pan aner, hyd Galan Racvvr. ¹³⁸¹Oddyna hyd Galan Chwefrawr viij δ a dal. ¹³⁸²Kalan Mai xⁱ δ a dal. ¹³⁸³Awst xij δ ⁴⁶^{ra} a dal. ¹³⁸⁴Kalan Racvyr xiiij δ a dal. ^j ¹³⁸⁵Hyd Galan Ch|wefrawr^k xvj δ a ²⁰ dal. ¹³⁸⁶Hyd Galan Mai xvij a dal. ¹³⁸⁷Hyd Awst xx a dal. ¹³⁸⁸Tranoeth dwy geinioc o'r tymor a iiij δ o'i gyflodawd a ddrychaif arnai, ac yna xxvj δ yw i gwerth hyd Galan Gaiaf. ¹³⁸⁹Hyd Galan Racvyr xxvii a dal. ¹³⁹⁰Hyd Galan Mai xxx a dal. ¹³⁹¹Nawed tyδ Mai y ddyly vod yn deithiawl a dyvod llaeth gwyn o'i phedair teth, ac ymddaith o'i^l llo naw kam yn i hol. ²⁵ ¹³⁹²Ac oni bydd velly, xvj δ yw i theithi; ij δ hevyd o'r tymor a gaif yna, ac yna xxvii a dal hyd Awst. ¹³⁹³Hyd Galan Racvyr dec a devgaint a dal. ¹³⁹⁴Hyd Galan Chwefrawr devddec a devgaint. ¹³⁹⁵Trannoeth y kymer ddwy geinioc o'r tymor a iiij δ kyfraith o'r ail kyflodawd. ¹³⁹⁶Ac yna lx a dal. ¹³⁹⁷Gwerth korn bwch a'i llygat a'i chlust a'i lloswrn iiij δ kyfraith ³⁰ ⁴⁶^{rb} yw gwerth pob vn | onaddvnt.

¹³⁹⁸O dri modd y telir teithi buwch, nid amgen no dec ar hugaint o arian, o vvwch hesp dec ne o vlawd.

^a + o thored y ty *underlined* ^b a *superscript* ^c MS namy ^d MS ganiand ^e MS tair tair ^f MS aral ^g MS gyd ^h MS gwrw ⁱ MS ix ^j a dal *superscript* ^k wefrawr] *catchword* ^l MS ai

be taken away before nine days; and if he does not take it away it belongs to the owner of the land.

¹³⁷²Whoever claims church land does not wait nine days, but men open it for him when he claims it.

¹³⁷³Nobody on the mother's side is entitled to a principal residence or an office if entitlement goes along the father's side. ¹³⁷⁴It is right for [those on] the mother's side to have a share of the land. ¹³⁷⁵A woman who gives herself to a man without the permission of her kindred in bush and brake, the children do not have a share of land with their mother's kindred unless it is by their wish, as a son of bush and brake is not entitled to a share of land.

¹³⁷⁶Whoever cuts timber with the permission of the owner of the land, he is entitled to five years, and the sixth to the owner of the land freely. ¹³⁷⁷Whoever cultivates land with the permission of the owner, he is entitled to three years, and the fourth year to the owner [of] the land freely. ¹³⁷⁸Whoever builds a dung barn with the permission of the owner, he gets two years, and the third to the owner of the land freely. ¹³⁷⁹Whoever breaks a plough on another man's land with the owner's permission, he is entitled to two years, and the third to the owner of the land freely; he has the first year free, and the other for a fee.

¹³⁸⁰6 d. is the value of a female calf when she is born, until the calends of December. ¹³⁸¹From then until the calends of February it is worth 8 d. ¹³⁸²Mayday it is worth 10 d. ¹³⁸³August it is worth 12 d. ¹³⁸⁴The calends of December it is worth 14 d. ¹³⁸⁵Until the calends of February it is worth 16 d. ¹³⁸⁶Until Mayday it is worth 18 d. ¹³⁸⁷Until August it is worth 20. ¹³⁸⁸The next morning two pence for the season and 4 d. for its gestation is augmented on it, and then its value is 26 d. until the calends of winter. ¹³⁸⁹Until the calends of December it is worth 28. ¹³⁹⁰Until Mayday it is worth 30. ¹³⁹¹On the ninth day of May she ought to be *teithiol* and with white milk coming from her four teats, and with a calf following nine paces behind her. ¹³⁹²And if she is not so, her *teithi* are 16 d.; 2 d. also from the season she has then, and then she is worth 28 d. until August. ¹³⁹³Until the calends of December she is worth ten and two score. ¹³⁹⁴Until the calends of February, fifty-two. ¹³⁹⁵The morning after two pence are taken for the season and 4 legal d. for the second gestation. ¹³⁹⁶And then it is worth 60. ¹³⁹⁷The value of a cow's horn and her eyes and her ears and her tail each of them is worth four 4 legal d.

¹³⁹⁸In three ways are the *teithi* of a cow paid: namely by thirty silver, or a fair barren cow or by flour.

¹³⁹⁹Messur llestyr llaeth buwch, sayth modveð vydd ar wyr, tair modveð vyð yn lled i waylod a thair yn lled i enav. ¹⁴⁰⁰Llonaid y llestyr messur hwnnw o vlawd gwenith^a a delir ynghyvair pob godro hyd Wyl Gvric. ¹⁴⁰¹O vlawd haidd oddyna [hyd]^b Awst yn yr vn messur. ¹⁴⁰²Oddyna hyd Galan Gaiaf o vlawd keirch yn yr vn wedd. 5

¹⁴⁰³vj δ yw gwerth llo gwrwf o'r pan aner hyd Galan Racvyr.^c ¹⁴⁰⁴Oddyna [hyd]^d Galan Chwefrawr viij δ a dal. ¹⁴⁰⁵Hyd Galan Mai x δ a dal. ¹⁴⁰⁶Hyd Awst xij δ a dal. ¹⁴⁰⁷Hyd Galan Racvyr xiiij δ a dal. ¹⁴⁰⁸Hyd Galan Chwefrawr xvj δ a dal. ¹⁴⁰⁹Hyd Galan Mai xvij δ a dal. ¹⁴¹⁰Hyd Awst xx δ a dal. ¹⁴¹¹Hyd Galan Racvyr xxij δ a dal. ¹⁴¹²Hyd 10

⁴⁶^{va} Galan Chwefrawr xxiiij δ a dal. ¹⁴¹³Tranoeth y dodir | gwedde^e arnaw, a iiij δ kwttā a ddrychevir ar i werth. ¹⁴¹⁴A nawet tyð Chwefrawr od ynull ac yredic, nid amgenach gwerth y teithi a ddrychevir arnaw, xvj δ, ij δ o'r tymor hevyd. ¹⁴¹⁵Yna xlvj δ vyð i werth hyd Galan Mai. ¹⁴¹⁶Hyd Awst xlvij δ. ¹⁴¹⁷Hyd Galan Racvyr l δ a dal. ¹⁴¹⁸Hyd Galan Chwefrawr 15

lij δ a dal. ¹⁴¹⁹Trannoeth ij δ o'r tymor a gymer, a gwedd a ddodir arnaw, kanis ailwerth yw yna, a hynny a ddedwc iiij δ kyfraith ar yr hyn gynt. ¹⁴²⁰Ac yna lx a dal. ¹⁴²¹Teithi ych yw yredic yn rrych ac yngwellt, ac yn allt ac yngwayred^f yn ddiðonrrwyc; ni^g bydd teithiawl oni bydd velly. 20

¹⁴²²O'r pan aner ebawl hyd Awst iiij δ kyfraith yw i werth. ¹⁴²³Oddyna hyd Galan Racvyr xij δ a dal. ¹⁴²⁴Hyd Galan Chwefrawr xvij a dal. ¹⁴²⁵Hyd Galan Mai pedair ar xx a dal. ¹⁴²⁶Hyd Galan Awst dec ar xx a dal. ¹⁴²⁷Hyd Galan Racvyr xxxvj δ a dal. ¹⁴²⁸Hyd Galan Chwefrawr

⁴⁶^{vb} xlij δ a dal. ¹⁴²⁹Hyd Galan Mai xlvij δ a dal. | ¹⁴³⁰Dwy vloyð vyð 25

yna; oddyna hyd Awst lx δ a dal. ¹⁴³¹Kanis xij δ a ddrychaif arnaw yna, a xij δ hevyd a ddrychevir arnaw bob tymor hyd Galan Mai. ¹⁴³²Yna i byð teirblwydd. ¹⁴³³Sef a dal yna xvj δ a lxxx δ. ¹⁴³³Y dyð i dalier xx δ a ddrychaif arnaw. ¹⁴³⁵Pan ffrwyner, iiij δ a ddrychaif ar yr hyn gynt, ac velly cxx δ. ¹⁴³⁶Ac o bydd amws a'i besci chwech 30

wythnos pvnt a dal. ¹⁴³⁷Lx yw gwerth rrawn amws. ¹⁴³⁸O thorir y gloren agen, gwerth yr amws oll a delir, a dilis vydd yr amws i'r neb a'i llygrws. ¹⁴³⁹Llygat amws a'i glust xxiiij δ yw gwerth pob vn onaddvnt. ¹⁴⁴⁰cxx yw gwerth rrwmsi. ¹⁴⁴¹Rrawn rwmsi a'i glust a'i lygat,

^aMS keirch ^bFrom X ^cMS Racv ^dFrom X ^egweð] catchword ^fMS yngowayred
^gMS nid

¹³⁹⁹The measure of a cow's milk vessel, seven inches in height, three inches in the width of the bottom and three in the width of the rim. ¹⁴⁰⁰The fill of the vessel of that measure of wheat flour is paid for every milking until the Feast of Curig. ¹⁴⁰¹From then on it is of barley meal *until* August in the same measure. ¹⁴⁰²From then on until the calends of winter it is of oat meal in the same way.

¹⁴⁰³6 d. is the value of a male calf from when it is born until the calends of December. ¹⁴⁰⁴From then *until* the calends of February it is worth 8 d. ¹⁴⁰⁵Until Mayday it is worth 10 d. ¹⁴⁰⁶Until August it is worth 12 d. ¹⁴⁰⁷Until the calends of December it is worth 14 d. ¹⁴⁰⁸Until the calends of February it is worth 16 d. ¹⁴⁰⁹Until Mayday it is worth 18 d. ¹⁴¹⁰Until August it is worth 20 d. ¹⁴¹¹Until the calends of December it is worth 22 d. ¹⁴¹²Until the calends of February it is worth 24 d. ¹⁴¹³The next morning a yoke is put on it, and its value is augmented by 4 curt d. ¹⁴¹⁴And the ninth day of February if it earns [its keep] and ploughs, its value is no more than the value of the characteristics augmented on it, 16 d., 2 d. for the season also. ¹⁴¹⁵Then its value is 46 d. until Mayday. ¹⁴¹⁶Until August 48 d. ¹⁴¹⁷Until the calends of December it is worth 50 d. ¹⁴¹⁸Until the calends of February it is worth 52 d. ¹⁴¹⁹The next morning 2 d. for the season is taken, and a yoke is put on it, as it is second value then, and that adds 4 legal d. on that which was before. ¹⁴²⁰And then it is worth 60 d. ¹⁴²¹The *teithi* of an ox is to plough in furrow and on grass, and uphill and downhill without swerving; it is not *teithiol* unless it is so.

¹⁴²²From when a foal is born until August its value is 4 legal d. ¹⁴²³After that until the calends of December it is worth 12 d. ¹⁴²⁴Until the calends of February it is worth 18 d. ¹⁴²⁵Until Mayday it is worth four and 20. ¹⁴²⁶Until the calends of August it is worth ten and 20. ¹⁴²⁷Until the calends of December it is worth 36 d. ¹⁴²⁸Until the calends of February it is worth 42 d. ¹⁴²⁹Until Mayday it is worth 48 d. ¹⁴³⁰It will then be two years; from then until August it is worth 40 d. ¹⁴³¹Because it is augmented by 12 d. then, and 12 d. is also augmented on it every season until Mayday. ¹⁴³²Then it will be three years old. ¹⁴³³This is what it is worth then, 96 d. ¹⁴³⁴The day it is caught 20 d. is augmented on it. ¹⁴³⁵When it is bridled, 4 d. is augmented on that previous [value], and so 120 d. ¹⁴³⁶And if it is a destrier and is fattened for six weeks it is worth a pound. ¹⁴³⁷The value of a destrier's tail is 60. ¹⁴³⁸If the hair root and all is cut however, the value of the entire destrier is paid, and the destrier is valid to whoever damaged it. ¹⁴³⁹The eye of a destrier and its ear each one is worth 24 d. ¹⁴⁴⁰A riding-horse is worth 120. ¹⁴⁴¹The tail of a riding-horse and its ear and its eye,

xij δ a dal pob vn onaddvnt. ¹⁴⁴²O lleddir y gloren, gwerth y rrwmsi oll a delir, a dilis vydd y rwmsi i'r neb a'i llygrws ac velly^a [...]

49^{ra} [...] ¹⁴⁴³a ddrychaf ar werth kyn weith pan ddoter gynta y dan wedd; gwerth kosdawc tom a gafr a iwrch ac asgwrn tw'n ar grevan ac ebawl ymddivad a iv [keiniawg] gwasdrodion. 5

¹⁴⁴⁴Kwynos brenin, pvnt a dal: xx δ i'r bara a lx δ i'r enllyn a lx δ i'r llyn.

¹⁴⁴⁵Hyny yr amser ni thelir gwesdva ohonai.

¹⁴⁴⁶Messvr gwestva kyfreithiawl, pwn march^b o vlawd gwenith ac ych kic, saith ddreva o geirch vn rrwymvn, kib o vel y bo ix dyrnved yn i ddyfnd a ix yn i led. ¹⁴⁴⁷A^c xxiiij δ oni bydd braint a'i differ. ¹⁴⁴⁸O dref 10 rydd y bo mayr a chynghellawr, medd a delir ohonai. ¹⁴⁴⁹O dref rydd 49^{rb} arall^d i bo | swydd arnai, bragawd a delir ohonai. ¹⁴⁵⁰O dref y dyler^e bibaid vedd ohonai, oni cheffir medd, dwy o vragawd a delir ohonai. ¹⁴⁵¹Oni cheffir y bragawd iiij o gwrwf yn gwynos y gayaf. ¹⁴⁵²Y dref y taler^f kwynos ohonai, pedair rrandir a ddyly vod ynddi. ¹⁴⁵³Ni ddyleir gwestva 15 nac ariant nac ebran [gan westua haf].^g

¹⁴⁵⁴Dav ddawnbwyd a ddyly y brenin i gan y tayogav bob blwyddyn.

¹⁴⁵⁵Messvr y dawn hwnw yw twrch tair modved yn i ddwy ysgwydd a thair yn i ddwy glvn a thair yn i ais (ynghyvair y twrch rresgyn ymenyn tri dyrnvedd hyd a thri lled heb i voel) a bacwn hallt a lx torth o vara gwenith. 20 49^{va} ¹⁴⁵⁶vi onaddvnt yn | beilliaid,^h iiij i'r nevadd a dwy i'r ysdavell. ¹⁴⁵⁷Oni thyf gwenith, trvgain torth o vara keirch, vi onaddvnt yn rryinion, iiij i'r nevadd a ij i'r ysdavell, ac yn gyfled ac o elin hyd arddwrn, a chyn dewed ac y dalion i plygv erbyn i dav emyl. ¹⁴⁵⁸Ac o vrac dogyn kip o gwrw. ¹⁴⁵⁹Ac xx hysgvb o geirch vn rrwymvn. ¹⁴⁶⁰A cheiniawc i'r gwsnaythwyr. 25 ¹⁴⁶¹O dayawgdref agen, velly y kaiff: yn yr haf y telir twrch tair blwydd, ¹⁴⁶²a brevan ymenyn dri dyrnvedd yn i dewed, ¹⁴⁶³a chossvn a vo o layth yn y dref yn gweddill, a lx torth o vara val y dywedasam ni vchod.

¹⁴⁶⁴Messvr [rrandir]ⁱ yw xij erw [a ccc],^j a thrychanerw a ddyly vod yn y tir eredic ac yn y kav ac yn y porvadir o'i perchenawc, a'r xij erw y dylant 30 [lle adail].^k ¹⁴⁶⁵Messvr yr erw, vn troedved ar bymthec [yn hyd yr hiriau,

^aac velly] catchword; ff. 47-48 are blank; Hand II begins on f. 49^{ra} ^bMS mach ^c+ xx deleted in ms. ^dMS mall ^eMS deler changed to dyler ^f+ y deleted in ms. ^gFrom W ^hd superscript ⁱcf. *Coleg yr Iesu* LVII, 68.8-14. ^jcf. *Coleg yr Iesu* LVII, 68.8-14. ^kcf. *Coleg yr Iesu* LVII, 68.8-14.

each is worth 12 d. ¹⁴⁴²If the hair is cut, the value of the entire riding-horse is paid, and the riding-horse is valid to whoever damaged it and so [...]

[...] ¹⁴⁴³and augmentation on the value before the time when it is first put under a plough; the value of a dunghill cur and a goat and a roebuck and a broken bone on the cranium and a motherless foal and 4 *pence* to the grooms.

¹⁴⁴⁴The king's supper-giver, he pays a pound: 20 d. for the bread and 40 d. for the supper and 40 d. for the drink. ¹⁴⁴⁵That is in the time *gwestfa* is not paid from it.

¹⁴⁴⁶The measure of legal *gwestfa*, a horse-load of wheat flour and ox meat, seven threaves of oats of one binding, a vessel of honey so that it is 9 handbreadths in its depth and 9 in its width. ¹⁴⁴⁷And 24 d. unless status prevents it. ¹⁴⁴⁸From a free township where there is a *maer* and a *cynghellor*, mead is paid from it. ¹⁴⁴⁹From another free township which has an office attached, bragget is paid from it. ¹⁴⁵⁰From a township from which a vat of mead is entitled, if mead cannot be got, two of bragget is paid from it. ¹⁴⁵¹Unless the bragget is had 4 of beer as winter supper. ¹⁴⁵²The township from which supper is paid, it should have four sharelands in it. ¹⁴⁵³No *gwestfa* nor silver nor horse-share *ought to be paid as summer gwestfa*.

¹⁴⁵⁴The king is entitled to two *dawnbwyds* from the villeins each year. ¹⁴⁵⁵The measure of that gift is a hog three inches in its two shoulders and three in its two thighs and three in its ham (instead of the hog a bucket of butter three handbreadths in length and three in breadth without covering) and salted bacon and 40 loaves of wheat bread. ¹⁴⁵⁶6 of them for the baileys, 4 to the hall and 2 to the chamber. ¹⁴⁵⁷If wheat does not grow, three score loaves of oat bread, six of them of hulled oats, four to the hall and two to the chamber, and as wide as from elbow to wrist, and thick enough to take being bent against their two sides. ¹⁴⁵⁸And from the brewery a vessel's measure of beer. ¹⁴⁵⁹And 20 sheaves of oats in one binding. ¹⁴⁶⁰And a penny to the servers. ¹⁴⁶¹From a villein township however, this is what he gets: in the summer a three-year-old hog is paid, ¹⁴⁶²and a tub of butter three handbreadths thick, ¹⁴⁶³and a cheese which is of the township's leftover milk, and 60 loaves of bread as we stated above.

¹⁴⁶⁴The measure of a *shareland* is 12 acres and 300, and three hundred acres ought to be ploughland and in grassland and in pasture for the owner, and the 12 acres should have *the place for a building*. ¹⁴⁶⁵The measure of an acre, sixteen feet *in the length of the long yoke, and fifteen of*

49^{vb} ac vn ar bymthec]^a i hono yn hyd | yr erw a dwy yn i lled. ¹⁴⁶⁶Saith randir a vydd ymaynawl ymro gyvanedd a thair tref ar ddec ymaynawl orthir. ¹⁴⁶⁷O bernir tir i ddyn o *kyfraith*, i arglwydd a ddyly cxx δ o bob randir a varner iddaw. ¹⁴⁶⁸Os tref y bo swydd ohonai, cxx δ a ffvnt a ddyly yr arglwydd.

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¹⁴⁶⁹Nid raid arros nawet tydd am ddadl tervyn, namyn i vod yn rydd bob amser. ¹⁴⁷⁰Ac velly tir mam eglwys.

¹⁴⁷¹O dervydd i ddyn holi tir o ach ac edryf, ni ddyly i wrandaw onid hynafgwyr y wlad a'i hadverant^b gan dyngv i hanvod o dadwys y genedl.

¹⁴⁷²Ac yna y dywaid *kyfraith*, 'nid adver, ni thwng'.

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¹⁴⁷³Pwybynac y barner^c tir iddo yn aneledvs, a bod ar i tir dair oes 50^{ra} gwyr yn dangnevedvs | yn vn^d wlad a'r neb a'i dyleo heb wnevtivr vn o dri thwrw *kyfraith*, ai llosgi ty ai lladd kelain ai torri aradr, nid atebir iddo vyth o'r tir hwnw. ¹⁴⁷⁴O gwna ynte vn o hyny, ni bydd kayad *kyfraith* iddo yn oed a vo^e llai no chan mlyned.

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¹⁴⁷⁵Pwybynac a vo yn hir yn allddvd ac yn y diwedd galw am ran o tref tat, ef a ddyly cxx δ i'r kynysafiaid y del i ganthvnt iddaw y tir megis gobyr gwarchadw i dref tat.

¹⁴⁷⁶O dervydd i arglwydd rroddi^f tir a daiar i ddyn yn kyfreithiawl^g a heb wrthnebv iddaw, ni ddyly mab arglwydd (kyt bod arglwydd e hvn 20 wedi j dad) o *kyfraith* dwyn y tir i ganthaw wedi hyny.

50^{rb} |¹⁴⁷⁷Tri adeilad a ddylant vod yn gyffredin y rrwng brodvr: eglwys a chored a melin.

¹⁴⁷⁸Tri ffeth ni ddyly ev perchenawc i rranv: derw goed a dofyn wern a cherig.

25

¹⁴⁷⁹Y coed a ddyly i gadw o'r trydydd dyδ kyn Gwyl Vihangel hyd y pvmthecved dydd wedi yr Ysdwyll. ¹⁴⁸⁰O chaif moch dyn arall yn i goed heb genad, ef a ddyly y decved onaddvnt y gynifer gwaith y kaffo yn i goed, hyd y nawed hwch, ac o hyny allan o vn i vn hyd y diwaytha.

¹⁴⁸¹Gwerth baedd koed, lx δ. ¹⁴⁸²Gwerth hwch goed, xx δ. ¹⁴⁸³Nid rydd 30 i vwchelwr hely moch koed onid gan genad arglwyδ. ¹⁴⁸⁴Gwerth kylleic, 50^{va} xxx^h δ. ¹⁴⁸⁵Ssef yw kylleic: pen | y davawc. ¹⁴⁸⁶Gwerth enaid ych nev vvwch, xl. ¹⁴⁸⁷Gwerth j groen, viij δ. ¹⁴⁸⁸Gwerth y iiij chwarthawr,ⁱ viij δ. ¹⁴⁸⁹Ar y pen a'r trayd a'r ymysgar, ar y llwyf a'r arenav, iiij δ.

^acf. *Coleg yr Iesu LVII*, 68.8–14. ^bMS hadvernant ^cMS bar ^dyn vn] catchword ^evo added in the margin ^fMS rodd ^gMS kyfreithiwl ^hMS ixxx ⁱMS charthawr

that as the length of the acre and two in its width. ¹⁴⁶⁶Seven sharelands are in the manor in an area of habitation and thirteen townships in a manor of farmland. ¹⁴⁶⁷If land is adjudged to a man by law, his lord is entitled to 120 d. from each shareland adjudged to him. ¹⁴⁶⁸If it is a township with an office, the lord is entitled to 120 d. and a pound.

¹⁴⁶⁹There is no need to wait until the ninth day for a boundary claim, but it is free at all times. ¹⁴⁷⁰And so for the land of a mother church.

¹⁴⁷¹If it happens that a man claims land through kin and descent, he is not entitled to be heard unless the elders of the country restore him by swearing that he comes from the patrimony of his kindred. ¹⁴⁷²And there law says, 'no swearing, no restoring'.

¹⁴⁷³Whoever land is judged to without entitlement, and he is on his land for the three lives of men peacefully in the same country as whoever is entitled to the land without causing one of three legal disturbances, whether burning a house or committing a killing or breaking a plough, he shall never get an answer for that land. ¹⁴⁷⁴If he does one of those, law will not be closed to him for any set time shorter than one hundred years.

¹⁴⁷⁵Whoever is an alien for a long time and in the end calls for a share of patrimony, he is entitled to 120 d. to the next of kin from whom the land comes to him as a maintenance fee for his patrimony.

¹⁴⁷⁶If it happens that a lord gives land and earth to a man lawfully and it is not objected to, the lord's son (although he is a lord himself after his father) is not entitled by law to take the land from him after that.

¹⁴⁷⁷Three buildings which ought to be common between brothers: a church and a weir and a mill.

¹⁴⁷⁸Three things which their owner is not entitled to share: oak woods and a deep grove and rocks.

¹⁴⁷⁹The woods he is entitled to keep from the third day before Michaelmas until the fifteenth day after Epiphany. ¹⁴⁸⁰If he finds another man's pigs in his woods without his permission, he is entitled to the tenth of them multiplied by the number of times he finds them in his woods, up to the ninth sow, and after that from one to the next until the last.

¹⁴⁸¹The value of a wood boar, 40 d. ¹⁴⁸²The value of a wood sow, 20 d. ¹⁴⁸³A nobleman is not free to hunt wood swine unless it is by the permission of a lord. ¹⁴⁸⁴The value of a hart, 30 d. ¹⁴⁸⁵This is what a hart is the chief of the herd. ¹⁴⁸⁶The value of the life of an ox or cow: 40. ¹⁴⁸⁷The value of its skin, 8 d. ¹⁴⁸⁸The value of the 4 quarters, 8 d. ¹⁴⁸⁹And the head and the feet and the entrails, and the windpipe and the kidneys, 4 d.

¹⁴⁹⁰O dervydd i ddyn taraw anivail, ac od adlam i ar yr anivail a neidio ar ddyn, taled y neb a drewis yr anivail haner y syrhaed a fferchenawc yr anivail yr haner arall.

¹⁴⁹¹Gwerth rrawn amws oddiaithr gloren, xxiii δ. ¹⁴⁹²O lleddir y gloren, y gwerth yn gwbl a delir. ¹⁴⁹³Gwerth i lygaid a'i glvst, xxiii δ. ¹⁴⁹⁴Gwerth rrawn rrwmsi, xij δ, a'i glvst a'i lygad. ¹⁴⁹⁵Gwerth amws pvnt. ¹⁴⁹⁶Palffray, lxxxx^a δ. ¹⁴⁹⁷Rwmsi, cxx δ. ¹⁴⁹⁸Sswmervarch, lxxx δ. ^{50^{vb}}¹⁴⁹⁹Gwerth ysdalwyn, tair kassecc gre.^b | ¹⁵⁰⁰Gwerth march disbadd, cxx δ. ¹⁵⁰¹March gweini, lx δ. ¹⁵⁰²Gwerth rrawn kassecc a'i llygad a'i chlvst, iiij δ bob vn onaddvnt. ¹⁵⁰³Gwerth kassecc rewys,^c cxx δ. ¹⁵⁰⁴O gwahenir hithav a'i gre ac na bo ysdalwyn a greawr^d wrthi, lx δ a dal. ¹⁵⁰⁵Gwerth ebawl o'r nos y ganer hyd Awst, iiij δ kyfraith. ¹⁵⁰⁶Hyd Galan Gayaf, xij δ. ¹⁵⁰⁷Hyd Wyl Sanfraid, xvij δ a dal. ¹⁵⁰⁸Hyd Galan Mai, 24 δ. ¹⁵⁰⁹Hyd Awst, xxx δ. ¹⁵¹⁰Hyd Galan Gayaf, xxxvj δ. ¹⁵¹¹Hyd Galan Mai, xliij δ. ¹⁵¹²Awst yn y drydedd vlwyddyn y drychaif^e arnaw xij δ bob tymor. ¹⁵¹³Ac yna^f tair blwydd a cxxvj δ vyδ i werth. ¹⁵¹⁴Ac yn y Mai hwnw y dyleir i ddaly, ac y drychaif xx δ arnaw. ¹⁵¹⁵Pan ffrwyner y drychaiff^g iiij δ a^h bydd cxx δ i werth. ¹⁵¹⁶Amws o bydd ymhasc bythefnosⁱ [...]

^{52^{ra}} [...] ¹⁵¹⁷ty ac nad ymroddai ynte yngharchar arglwydd, kyt llosgir y ty yna am i ben ni ddiwygir na'r ty yna, nac yntav o'i genedl na'r ty o'i berchenawc. ²⁰

¹⁵¹⁸Saith wragedd a ddyly ev meibion gaffel mamwys. ¹⁵¹⁹Vn yw gwraic a wysdler dros genedl, a chaffel mab a hi ynghwysdyl, ef a ddyly vamwys. ¹⁵²⁰Ail yw gwraic a roddo kenedl i alldvd, o chaif vab ef a ddyly vamwys. ¹⁵²¹Trydyddi yw mab gwraic a gollo tref i dad o achos dial gwr o genedl i vam. ²⁵ ¹⁵²²Pedwerydd yw mab morwyn a ddyker trais arnai ar ddifaith, ^{52^{rb}} kanys y | brenin bie kadw y difaith; am nas kedwis ef a ddyly gymell^k mamwys o'i mab. ¹⁵²³Pymed yw gwraic a ddyko mab yn kyfreithiawl a'i ddywad o'r gwr yn kyfreithiawl, ni aill y vam i ddwyn i'r ail tat, ac wrth hyny ef a ddyly gaffel mamwys. ¹⁵²⁴Chweched yw gwraic a ddyko alldvd i drais. ³⁰ ¹⁵²⁵Seithved yw mab gwraic vvd^l a ymarddelwo o^m genedl wedi bo marw i vam; o gwedir yn kyfreithiawl, ef a ddyly gaffel mamwys.

^aMS xlxxxx δ some numbers possibly deleted in ms. ^blxxx δ deleted and encircled in ms.

^cMS rwys ^dMS greaw ^eMS drych rif ^fa superscript ^gMS drychaiff, first two fs deleted in ms. ^hMS O ⁱbythefnos] catchword; ff. 51^r and 51^v are blank ^jMS Trydd

^kMS gymel ^lMS vv ^mo superscript

¹⁴⁹⁰If it happens that a man strikes an animal, and [the blow] ricochets from the animal and lands on a man, let whoever struck the animal pay half the *sarhaed* and the owner of the animal the other half.

¹⁴⁹¹The value of a destrier's tail apart from the hair-roots, 24 d. ¹⁴⁹²If the hair-roots are cut, its entire value is paid. ¹⁴⁹³The value of its eye and its ear, 24 d. ¹⁴⁹⁴The value of the tail of a riding-horse, 12 d., and its ear and its eye. ¹⁴⁹⁵The value of a destrier is a pound. ¹⁴⁹⁶A palfrey, 90 d. ¹⁴⁹⁷A riding-horse, 120 d. ¹⁴⁹⁸A sumpter horse, 80 d. ¹⁴⁹⁹The value of a stallion, three strong mares. ¹⁵⁰⁰The value of a gelding, 120 d. ¹⁵⁰¹A serving horse, 60 d. ¹⁵⁰²The value of the tail of a mare and her eyes and her ears, 4 d. for each of them. ¹⁵⁰³The value of a stud mare, 120 d. ¹⁵⁰⁴If she is separated from her stud and there is no stallion or principal for her, she is worth 60 d.

¹⁵⁰⁵The value of a foal from the night it is born until August, 4 legal d. ¹⁵⁰⁶Until the calends of winter, 12 d. ¹⁵⁰⁷Until St Bride's Day, it is worth 18 d. ¹⁵⁰⁸Until Mayday, 24 d. ¹⁵⁰⁹Until August, 30 d. ¹⁵¹⁰Until the calends of winter, 36 d. ¹⁵¹¹Until Mayday, 42 d. ¹⁵¹²August in the third year it augments its value by 12 d. for each season. ¹⁵¹³And then at three years old its value shall be 126 d. ¹⁵¹⁴And that should be paid in May, and it is augmented by 20 d. ¹⁵¹⁵When it is bridled it augments by 4 d. if its value is 120 d. ¹⁵¹⁶A destrier which has been fattened for a fortnight [...]

[...] ¹⁵¹⁷house and he does not give himself to a lord's prison, although the house is burnt around him then neither that house is compensated, nor him to his kindred or the owner for the house.

¹⁵¹⁸Seven women whose sons are entitled to land through mother-right. ¹⁵¹⁹One is a woman who is given as a hostage on behalf of a kindred, and she has a son whilst she is a hostage, he is entitled to mother-right. ¹⁵²⁰The second is a woman whom a kindred gives to an alien, if she has a son he is entitled to mother-right. ¹⁵²¹The third is the son of a woman who loses his patrimony for avenging a man from his mother's kindred. ¹⁵²²The fourth is the son of a virgin who is raped on waste, for it is the king's duty to protect the waste; because he did not protect it he should compel mother-right for her son. ¹⁵²³The fifth is a woman who affiliates a son legally and the man denies him legally, the mother may not affiliate him to the second father, and because of that he is entitled to mother-right. ¹⁵²⁴The sixth is a woman whom an alien rapes. ¹⁵²⁵The seventh is the son of a mute woman who takes a kindred after his mother's death; if he is denied legally, he is entitled to mother-right.

¹⁵²⁶Pwybynac a wnel kam yn llys arglwyð, a dywedvd na wnel iawn amdanai, dalier a charcharer oni wnel iawn; ac ni ddyly vod yn enaid
 52^{va} vadde oni bydd kimint y kamm a | wnel ac na allo wnevthvr iawn drosdaw.

¹⁵²⁷Pwybynac a geissio lladd i arglwydd nev a wnel i vrad, bid enaid 5
 vadde.

¹⁵²⁸Pwybynac a laddo march nev gasec nev vvwch nev ych mewn ty a hyny heb ymwad, tal davddyblic a vydd amdanvnt. ¹⁵²⁹O gwedir, llw davddyblic, nid amgen llw xij o wyr o'i gyffnesaviaid.

¹⁵³⁰Pwybynac a wertho anivail keilliawc y'w gilið, ef a ddyly vod iddo 10
 ysbaid hyd ymhen y nawettydd,^a nid amgen haner y gwerth i'r neb a'i pryno,^b o byð marw o'r ddisbadd.

52^{vb} ¹⁵³¹O lliwir i ddyn vod wrth ysbeiliaw^c | dyn, nev i yssbeiliaw, os gwadv a wna, rrodded lw l o wyr i wadv. ¹⁵³²Am bwn march, llw wyth wyr. ¹⁵³³Am dori ty, llw davddyblic. ¹⁵³⁴Am ych ne vvwch, llw wyth nyn. 15
¹⁵³⁵Am loe ac am affyr nev ddavad nev hwch a baich kefyn, llw v nyn. ¹⁵³⁶Am bob rraith ladrad, haner o wyr nod a haner o wyr dinod, namyn na bo allvd gani ddyly godor yn i lw. ¹⁵³⁷Allvd ayd o lan i lan, a thynged yn herwydd pob gwr nod a oedd arnaw.

¹⁵³⁸Pwybynac a roddo raith am varch^d nev gasec nev ych nev vvwch a 20
 ddyker yn lladrad, ac wedi hyny bod gyr arnaw, i weled ganthaw liw dydd
 53^{ra} golav, rrodded lw xxxiiij, | a vijj^e wyr o bob kymwd y kerddo a'r lladrad ynddo. ¹⁵³⁹Ni ddyleir gwad yn erbyn dogyn vynac.

¹⁵⁴⁰Pwybynac a wato dwyn amws yn lladrad, llw xxiiij a'i gwatta. ¹⁵⁴¹O holir llað amws yn lladrad, llw xlvij a'i gwata. ¹⁵⁴²Pwybynac a yrro ar arall 25
 dwyn march disbadd yn lladrad, rrodded lw xij o wyr. ¹⁵⁴³O holir march disbadd yn lladrad, llw xxiiij a'i dywad, ac vellv bob rraith eithr amws ynghyfraith Howel. ¹⁵⁴⁴Pwybynac a yro ar arall dwyn dyn yn lladrad,
 53^{rb} rrodded | lw xxiiij o wyr j wadv. ¹⁵⁴⁵Pwybynac a yrro ar arall lladd dyn yn lladrad, rrodded lw l o wyr, a thri onaddvnt heb esgyn march eirioed, a 30
 heb wraic eirioed a heb gic eirioed. ¹⁵⁴⁶J wadv dwyn ki yn lladrad, llw vn dyn. ¹⁵⁴⁷J wadv dwyn gwyð nev iar nev edyn, llw vn dyn. ¹⁵⁴⁸Am ellwng lleidr, llw vn dyn ac nad oes raith vvriedic am ellwng^f lleidyr ac nad oes wybyddiaid am ladrad. ¹⁵⁴⁹Pob peth a holer yn lladrad ar na bo rraith

^aMS naettydd ^bMS bryno ^cMS ysybeiliaw ^dv superscript ^ea vijj] catchword ^fn superscript

¹⁵²⁶Whoever commits a wrong in the lord's court, and says that he will not make redress for it, let him be caught and imprisoned if he will not make redress; and he is not entitled to have his life forfeit unless the value of the wrong he committed is so much that he cannot make redress for it.

¹⁵²⁷Whoever tries to kill his lord or commit treason against him, let his life be forfeit.

¹⁵²⁸Whoever kills a horse or a mare or a cow or an ox in a house and that without denial, let there be double payment for them. ¹⁵²⁹If he denies, a double oath, namely the oath of 12 men from his relatives.

¹⁵³⁰Whoever sells an intact male animal to another, he is entitled to have a delay until the end of the ninth day, [and] namely half of its value [returns] to whoever bought it, if it dies from the castration.

¹⁵³¹If a man is presented with planning to despoil a man, or with despoiling him, if he denies, let him give the oath of 50 men to deny it.

¹⁵³²For a horse-load, the oath of eight men. ¹⁵³³For breaking a house, a twofold oath. ¹⁵³⁴For an ox or a cow, the oath of eight men. ¹⁵³⁵For calves and for goats or a sheep or a sow or a back-burden, the oath of 5 men.

¹⁵³⁶For each compurgation for theft, half as designated men and half as ordinary men, unless he is an alien because he is not entitled to a breach in his oath. ¹⁵³⁷Let an alien go from church to church, and let him swear before every man of note who was for him.

¹⁵³⁸Whoever gives a compurgation for a horse or a mare or an ox or a cow which was taken by stealth, and after that there is a charge against him, that he was seen with it in broad daylight, let him give the oath of 34, and 8 men from each commote where he walked with the stolen goods.

¹⁵³⁹He is not entitled to a denial against sufficient information.

¹⁵⁴⁰Whoever denies taking a destrier by stealth, the oath of 24 denies it.

¹⁵⁴¹If there is a claim of killing a destrier by stealth, the oath of 48 denies it. ¹⁵⁴²Whoever charges another with taking a gelding by stealth, let him

give the oath of 12 men. ¹⁵⁴³If a gelding is claimed as theft, the oath of 24 denies it, and so for each compurgation except for a stallion in the law of Hywel. ¹⁵⁴⁴Whoever charges another with taking a man by stealth,

let him give the oath of 24 men to deny it. ¹⁵⁴⁵Whoever charges another with killing a man by stealth, let him give the oath of 50 men, three of them having never mounted a horse, and never been with a woman and never eaten meat. ¹⁵⁴⁶To deny taking a dog by stealth, the oath of one man.

¹⁵⁴⁷To deny stealing a goose or a hen or a bird, the oath of one man. ¹⁵⁴⁸For releasing a thief, the oath of one man and there is no fixed compurgation for releasing a thief and there are no knowers for theft. ¹⁵⁴⁹Everything

vvriedic, llw vn dyn. ¹⁵⁵⁰Mach a mechni a briduw,^a ar ranwyr gan vod gwr
 53^{va} twng arnaddvnt. ¹⁵⁵¹Oni byð gwr twng, vn dyn | a'i gwatta.

¹⁵⁵²Pwybynac a dyngo anvdon kohoyddawc, nev gaffel lladrad
 kyvaddedic ganthaw, nid gair i air o hyny allan herwyð kyfraith Howel.

¹⁵⁵³Gwreictra a thrais a galanas. 5

¹⁵⁵⁴Os ki a rvthra dyn a gwaiw yn i law, a myned o'r ki ar y gwaiw,
 ac nas gwarchayo arno, ni ddyly dalv dim amdanaw. ¹⁵⁵⁵Os y ki a vrath y
 dyn a dyvod gwayd ohonaw, taled arglwydd y ki gwerth y gwaed herwydd
 kyfraith i'r neb a vrather. ¹⁵⁵⁶O dervydd iddo^b lladd y ki ac na chychwyno
 53^{vb} | o'r lle i droed, taled iddo xvj (eraill a dywaid xx), a syrthiaw^c gwerth y 10
 ki oll i'r llawr. ¹⁵⁵⁷Os kynodedic vydd y ki, a brathv tri dyn ohonaw, nev
 dynnv allan ne attal tair gwaith, rrwymer y ki wrth droed^d i arglwyð a
 rraff ddwy rrychwant (eraill a ddywaid a rraf ddwy gyvelin), a chamlwrw
 i'r arglwydd. ¹⁵⁵⁸O bydd kynddeirawc, ni ddiwygir i gyflavan.

¹⁵⁵⁹Tri gwarthrvdd kenedl: vn^e onaddvnt govvv pwy a laddawdd hwn; yr 15
 ail yw govvv pa elor yw hon; trydydd yw govvv pa vedd yw hwn.

54^{ra} ¹⁵⁶⁰Tri ytavel nid atverir: vn a ddyker dros ladrad, ac vn | a ddyker^f ar vach
 pan vo negyf o gymell, ac ytavel a ddyker dros alanas.

¹⁵⁶¹Tair gorsedd arf: drws y vynwent, a dadle arglwydd, a'r lle ydd atverer;
 a chyd gwnel arall gam a'r arvav yn y^g lleoedd hyny, ni syrth ar yr arvav 20
 ddim.

¹⁵⁶²Tair marw dysdioleth y sydd. ¹⁵⁶³Vn yw, o dervydd bod dadlav y
 rwng dav ddyn am dir a dayar, a rroddi o'r naill onaddvnt ymhen
 gwybyddiaid a dwydvð o'r gwybyddiaid rry adaw o'i rieni ganthvnt bod
 yn wir y dysdioleth, hono y sydd varw dysdioleth. ¹⁵⁶⁴Ail yw pan vo dadl 25
 ymdervynv i gadw o aminiogav tir o ach ac edryf. ¹⁵⁶⁵Trydydd yw, o hawl
 dyn dyr a dayar a dangos pentanav i dad nev i hendarf nev i orhendad, a
 lleoedd ydeilad odvn ac ysgvbawr, hono y sydd varw dysdioleth ac a saif
 ynghyfraith.

^aMS breydywv with n superscript ^bo superscript ^cMS syrthian ^dMS drod ^evn
 superscript ^fa ddyker] catchword ^gMS hyny, h deleted in ms.

claimed as theft which has no fixed compurgation, the oath of one man.
¹⁵⁵⁰Surety and suretyship and *briduw*, [there are no] divided men [for denial] as there is an oath man for them. ¹⁵⁵¹Unless there is an oath man, one man denies it.

¹⁵⁵²Whoever swears public perjury, or has an acknowledged theft in his possession, his word will not be word from then on according to the law of Hywel.

¹⁵⁵³Woman-dispute and violence and *galanas*.

¹⁵⁵⁴If a dog attacks a man who has a spear in his hand, and the dog goes onto the spear, and is not restrained, he is not entitled to pay anything for him. ¹⁵⁵⁵If the dog bites the man and draws blood, let the dog's master pay the value of the blood according to law to whoever was bitten. ¹⁵⁵⁶If it happens that he kills the dog and it does not move from the place he is standing, let him pay 16 (others say 20), and the complete value of the dog becomes nothing. ¹⁵⁵⁷If the dog is a habitual [biter], and has bitten three men, or has been removed or been prevented three times, let the dog be tied to the foot of his master with a rope of two spans (others say a rope of two cubits), and a *camlwrw* to the lord. ¹⁵⁵⁸If it is rabid, its offence is not compensated.

¹⁵⁵⁹The three shames of a kindred: one of them is asking who killed this one; the second one is asking whose is this bier; the third one is asking what grave is this.

¹⁵⁶⁰Three distrainments that are not restored: one taken for theft, and one taken for a surety when he refuses to be compelled, and a distraint taken for *galanas*.

¹⁵⁶¹Three rests of a weapon: the gate of the graveyard, and the lord's pleadings, and the place where it is restored; and although another may commit a wrong with the weapons in those places, nothing falls onto the weapons.

¹⁵⁶²There are three dead testimonies. ¹⁵⁶³One is, if it happens that there are pleadings between two men for land and earth, and one of them puts [the issue] in the mouth of knowers and the knowers state that his parents admitted that the testimony is true, that one is dead testimony.

¹⁵⁶⁴The second is when there is a case of setting boundaries the land neighbours should maintain it through lineage and descent. ¹⁵⁶⁵The third is, if a man claims land and earth and shows the hearths of his father or his grandfather or his great-grandfather, and the places of the kiln building, and a barn, that one is dead testimony and stands in law.

¹⁵⁶⁶Tri chargychwyn^a heb attychwel. ¹⁵⁶⁷Vn yw gwraic, pan ysgaro yn kyfreithiawl a'i gwr. ¹⁵⁶⁸Ail yw kyswynvab^b a ddywatto i dad yn kyfreithiawl. ¹⁵⁶⁹Trydydd yw gwr treftadawc a vo yn arglwyddieth arall
54^{va} pan ddel ar i ddyled, yn dadymchwel o kyfraith ar i ddyled. |

¹⁵⁷⁰Moch a ddylyir eu^c kadw rac gwaairglawdd bob amser. ¹⁵⁷¹O chefir 5
wynt yno, iijj δ kyfraith a delir o bob vn onaddvnt. ¹⁵⁷²O delir keiliawc,
ai mewn garð ai ysgybawr, ai ar lin, gollynger o wy o rivedi pob jar a vo
yn y ty. ¹⁵⁷³Jar y gyniver gwaith i dalier roddi ev gyddvav mewn forch ne
mewn kay hyd ymhen y tair gwaith, ac o hyny allan i lladd nev i prynv o'i
perchenawc.^d 10

¹⁵⁷⁴Ni ddyly neb kolli i ddadl ir syrthiaw yngwallawgair vn waith, oni
bydd i syrthio dair gwaith.^e

54^{vb} |¹⁵⁷⁵O bydd dav ddyn yn kerdded fordd ygyd, a chyvarvod dyn ac wynt
a brathv o'r naill y llall onaddvnt ddwy waith, ac nas llwddio y llall iddo
ef, ef a ddyly vod yn gyd ddial a'r neb a'i brathws, am nas differws. 15

¹⁵⁷⁶Gwerth gwayd pob dyn, xxiiij δ. ¹⁵⁷⁷Gwerth goreth, xxiiij δ.
¹⁵⁷⁸Gwerth eli, xij δ. ¹⁵⁷⁹Gwerth bwyd y meddic bevnoyth, j δ. ¹⁵⁸⁰Gwerth
i olevad^f bevnoyth, j δ.

¹⁵⁸¹Od edy dyn dref i dad a myned ar vn o'i genedl a thrigo y gyd ac
55^{ra} ef ar y tir, hwnw a elwir kollammedawc, ac vn vra|int^g yw a bonheddic 20
kanhwynawl.

¹⁵⁸²Tair^h agweddi kyfreithiawl: agweddi merch brenin, xxiiij o bvnoedd,
a'i chowill viij bvnt; agweddi merch vchelwr tair pvnt, a'i chowill pvnt;ⁱ
agweddi merch mab aillt, cxx δ a ffvnt, a'i chowill cxx δ.

¹⁵⁸³O bydd dav ddyn yn kerdded drwy goed, ac ysgeiniaw gwrysgen gan y 25
blayna ar lygad yr ola, onis rrybvddia, taled iddo i lygad, ac oss rybvddia^j
ni thal ddim.

¹⁵⁸⁴Am bob gwaith y bo gwr gan vorwyn arall heb genad i harglwydd,^k
55^{rb} taled xij δ | kyfraith y'w harglwydd.

¹⁵⁸⁵Pwybynac a saffo yn y lle y lladder dyn, kyd boed i ddwylaw yn 30
ddiargyoedd taled iij byw gorddwy i'r brenin a llw kanwr.

^achar superscript ^bMS kyswyn vav ^cMS ddalier yn ^dMS pechenawc ^eMS gawaith
^fMS oleuab, b deleted in ms., + d ^gint] catchword ^hi superscript ⁱMS pvnt, + p
superscript ^jtaled iddo i lygad underlined ^kh superscript

¹⁵⁶⁶Three car-startings without return. ¹⁵⁶⁷One is a woman when she separates legally from her husband. ¹⁵⁶⁸Second is a doubted son whose father has denied him legally. ¹⁵⁶⁹Third is a patrimonial man who is in another lordship when he returns to his entitlement, when he reverts to his entitlement by law.

¹⁵⁷⁰Pigs should be kept from a meadow at all times. ¹⁵⁷¹If they are found there, 4 legal d. is paid for each of them. ¹⁵⁷²If a cock is caught, either in a garden or a barn, or on flax, let an egg be released from the number of all the hens in his house. ¹⁵⁷³A hen however many times is caught their necks should be put in a fork or a ring until the end of the third time, and from then out they are to be killed or bought by their owner.

¹⁵⁷⁴Nobody is entitled to lose his claim although he has fallen by a false word once, unless he falls three times.

¹⁵⁷⁵If two men are walking along a road together, and a man meets them and one man stabs the other two times, and the other man does not prevent him, he is entitled to be jointly liable for revenge with whoever stabbed him, because he did not prevent him.

¹⁵⁷⁶The value of every man's blood, 24 d. ¹⁵⁷⁷The value of a tent [for a wound], 24 d. ¹⁵⁷⁸The value of ointment, 12 d. ¹⁵⁷⁹The value of the mediciner's food each night, 1 d. ¹⁵⁸⁰The value of his lighting each night, 1 d.

¹⁵⁸¹If a man goes to his patrimony and goes to one of his kindred and lives with him on the land, that one is called a homeless one, and he is of the same status as an innate nobleman.

¹⁵⁸²Three legal *agweddiau*: the *agweddi* of a king's daughter, 24 pounds, and her *cowyll* 8 pounds; the *agweddi* of a nobleman's daughter three pounds, and her *cowyll* a pound; the *agweddi* of an *aillt*'s daughter, 120 d. and a pound, and her *cowyll* 120 d.

¹⁵⁸³If two men are walking through a wood, and a branch is whipped back by the one in front into the eye of the one behind, unless he warns him, let him pay for his eye, and if he does warn him he pays nothing.

¹⁵⁸⁴For every time a man is with another virgin without her lord's consent, let him pay 12 legal d. to her lord.

¹⁵⁸⁵Whoever stands in the place where a man is killed, although his hands are unharmed let him pay 3 cows of *camlwrw* to the king and the oath of a hundred men.

¹⁵⁸⁶Pwybynac a watto baich kefyn nev werth eidion, [rrodded lw pvm
nyn].^a ¹⁵⁸⁷xij nyn a wata gwerth cxx δ. ¹⁵⁸⁸xxiiij a wata gwerth pvnt, nev
bvnt.

¹⁵⁸⁹Pwybynac a ddywetto ar arall anreithiaw, rrodded lw l o wyr i
wadv. 5

¹⁵⁹⁰Pwybynac a ddyko ytavel heb genad arglwydd, kolled j holl dyled a
thaled dair byw kamlwrw i'r arglwydd.

55^{va} ¹⁵⁹¹Tri dyn a ddyly gallanas ac ni ddyly syrhaed:^b vn yw dyn a ladder a
sayth drwy arall; ail yw dyn a ladder a gwenwyn; trydyδ yw dyn a laddo
ynvyd. 10

¹⁵⁹²Tri dyn a ddyly syrhaed ac ni ddyly galanas: vn yw kayth. ¹⁵⁹³Ail yw
dyn a ddeholer am alanas ac yn keissiaw i laδ i syrhav; a hwnnw a ddyly
i syrhaed, a phe lleddit ni chefit i alanas.

¹⁵⁹⁴Tri dyn a ddyly rran galanas ac ni ddyly talv: arglwyδ ac ynad a
rringill.^c 15

¹⁵⁹⁵Tri dyn a ddyly talv galanas ac ni ddyly i gaffel: gwraic ac yscolhaic a
llowruδ.

55^{vb} ¹⁵⁹⁶Tri dyn bonheddic gwirion ni ddylant galanas na syrhaed: dyn a laddo
anivail a dyn a laddo ki kyn|ddeiriawc,^d a dyn a laddo^e pren yn i vwrw,
gan i rybvddio. 20

¹⁵⁹⁷Tri maib^f kayth o rydd yw i meibion wyntav. ¹⁵⁹⁸Tri^g maib rrydd o
gayth: ysgolhaic a bardd a gof.

¹⁵⁹⁹Tri maib kayth o rydd yw i meibion wyntav.

¹⁶⁰⁰Tair merched ni ddyly i tad dalv i hebediw, ac wyntav yn talv amobr:
merch gwr o dref gyfri heb mab, a merch gwr a ddienyddo arglwyδ, [a 25
merch gwr a dalo gobyr estyn].^h

¹⁶⁰¹Tri dyn a ddylyⁱ le yn y llys vddvn heb vod ev kefyn ar y pared: y
pengwasdrawd a'r penkynyδ a'r troydiawc.

¹⁶⁰²A oes anghyvarch addevedic^j [...]

57^{ra} ¹⁶⁰³[A oes vn lle y dyly]^k estrawn dalv galanas kimint a brawd nev 30
gefynderw? Oes, pan ddigwyddo galanas a dyvod i oed i ddwyn ynte i dad

^acf. *Coleg yr Iesu* LVII, 76.8 ^bHand I resumes here for one column ^cMS rringill ^dHand II resumes at the beginning of the page ^eSecond d superscript ^f+ rry underlined ^g+ T and a blot before this word ^hcf. *The Legal Triads of Medieval Wales*, Q153 ⁱMS ddyly, second l deleted in ms. ^jaddevedic] catchword; ff. 56^r and 56^v are blank ^kcf. AL DC III.iii.18. Different hand begins here

¹⁵⁸⁶Whoever denies a back burden or the value of a bullock, *let him give the oath of five men*. ¹⁵⁸⁷12 men deny the value of 120 d. ¹⁵⁸⁸24 deny the value of a pound, or a pound.

¹⁵⁸⁹Whoever says another despoiled him, let him give the oath of 50 men to deny.

¹⁵⁹⁰Whoever takes a distraint without a lord's permission, let him lose all of his entitlement and let him pay three cows of *camlwrw* to the lord.

¹⁵⁹¹Three men who are entitled to *galanas* but are not entitled to *sarhaed*: one is a man killed by an arrow through another; the second is a man killed by poison; the third is a man killed by an idiot.

¹⁵⁹²Three men who are entitled to *sarhaed* but are not entitled to *galanas*: one is a slave. ¹⁵⁹³The second is a man banished for *galanas* and in an attempt to kill him *sarhaed* is caused to him; and he is entitled to his *sarhaed*, and if he is killed his *galanas* is not paid.

¹⁵⁹⁴Three persons who are entitled to a share of *galanas* but do not pay it: a lord and a justice and a *rhingyll*.

¹⁵⁹⁵Three persons who ought to pay *galanas* and are not entitled to receive it: a woman and a cleric and a homicide.

¹⁵⁹⁶Three innocent noblemen who are entitled to neither *galanas* nor *sarhaed*: the man whom an animal kills and the man whom a rabid dog kills and a man whom a tree kills whilst being felled, despite his being warned.

¹⁵⁹⁷Three slave sons from free [fathers] are their sons. ¹⁵⁹⁸Three free sons from slave [fathers]: a cleric, a poet, and a smith.

¹⁵⁹⁹Three slave sons from free [fathers] are their sons.

¹⁶⁰⁰Three daughters whose fathers ought not to pay *ebediw*, and they pay *amobr*: the daughter of a man from a reckon township without a son, and the daughter of a man whom the lord executes, *and the daughter of a man who pays a fee for [gift and] handing over*.

¹⁶⁰¹Three men who are entitled to have a place in the court without having their backs to the wall: the chief groom and the chief huntsman and the footholder.

¹⁶⁰²Is there one acknowledged surreption [...]

¹⁶⁰³*Is there one place a foreigner ought to pay galanas* as much as a brother or a cousin? Yes, when *galanas* happens and the set time comes to affiliate

arall, yna y dyly y genedl y bv e gid ac wynt talv yr alanas yn esdronion;
a llyna y lle y dyly esdrawn dalv galanas.

¹⁶⁰⁴Tri dyn nid gair ev gair ar ddim: krevyddwr a doro i proffes, a thyst a
ddyko kam dystioleth, a lleidr kynodedic.

^{57^{rb}} ¹⁶⁰⁵Tri achaws y kyll | dyn dref i dad: o brad arglwydd, a mvrn, a rrybyddio 5
kyrch kohoyddawc gorwlad ydd el arglwydd iddaw a'i ddiffryd.^a

¹⁶⁰⁶Tri gwanas gwystl, braich a llaw ac ysgwydd.

¹⁶⁰⁷Tri ffren y sydd rydd i ambriodawr i lladd ynghoed priodawr heb i
genad: paladr arff, a ffren gelor, a bagyl ddiowrwd.

¹⁶⁰⁸Tri anivail a a yn ev gwerth yn ev blwydd: davad a gafr a chosdoc tom. 10

¹⁶⁰⁹Tri anogonyon kyfraith: gadaw^b praw y'r amddiffynwr, a cheidwaid i'r
hawllwr, ac esdrawn yn talv galanas.

¹⁶¹⁰Tri argay tir, ty ac aylwyd^c ac ar ac eredic a chlawdd kyva heb i droi:
^{57^{va}} ni ddyleir dangos | ar dor hyny.

¹⁶¹¹Yma y tervyna Llyfyr Kynawc.^d

15

^{57^{vb}} ¹⁶¹²Llyma lyvyr a wnaith Howel Dda yn y Ty Gwyn ar Daf,^e kyd boed
hevyd pethav eraill ynddaw o kyfreithiav da a wnaith doythion kyn no
hyny ac wedi hyny; a hyn a wnaithbwyd ynghyfraith Howel: kyfraith
Howel a ddyleir i chredv. ¹⁶¹³A chyd doyth yno o wys Howel y chwe
gwyr doythia o Gymrv o bob kymwd ynghymrv o leygion, a saith vgaint 20
baglawc o esgyb ac archesgyb ac athrawon da ac abadav, o ddoythion
Kymrv oll y tynwyd y devddec doetha o hyny ar nailldv i wnevtivr y
gyfraith, a'r vn ysgolhaic hvodla o Gymrv oll i ysgrivenv y gyfraith ac
i edrych rrac^f gwnevtivr dim yn erbyn kyfraith eglwys na chyfraith yr
amerawdr. 25

¹⁶¹⁴A llyma henwe y gwyr hyny oll, nid amgen Morgenev Ynad, Kyf-
^{58^{ra}} nerth i vab, Gweir vab | Rrvawn,^g Gronwy vab Moriddic, Kedwyð Ynad,
Iddic Ynad, Gwrabri Hen o Is Kennyn, Gwrnerth Lwyd i vab, Meddwan
ail Kerist, Gwyn Vayr (perchenawc ar Lan Tafhwin, bioedd y ty y
gwnaythbwyd y gyfraith ynddo), Bledrws vab Bleiddvd. ¹⁶¹⁵Brewgawryd 30
Archddiagon Llan Daf oedd yr ysgolhaic, a doctor^h ynghyfraith yr

^aHand II resumes ^bMS gadw ^cMS aylwyd ^dRemainder of the column is blank ^eMS
Da ^fMS rrac c deleted in ms., + c superscript ^gRrvawn] catchword ^hMS doctor, second
o deleted in ms. + o superscript

him to another father, then the kindred he was with previously should pay the *galanas* being foreigners; and that is where a foreigner ought to pay *galanas*.

¹⁶⁰⁴Three men whose word is not word on anything: a cleric who breaks his vows, and a witness who gives false testimony, and a habitual thief.

¹⁶⁰⁵Three reasons a man loses his patrimony: for treason of the lord, and murder, and giving warning about a major raid to a bordering country on which a lord goes and there is defence against it.

¹⁶⁰⁶The three supports of a pledge: an arm and a hand and a shoulder.

¹⁶⁰⁷Three timbers which are free for a non-proprietor to fell in the woods of a proprietor without his permission: the shaft of a weapon, and the timber for a bier, and the staff of an ascetic.

¹⁶⁰⁸Three animals that reach their full value at their first birthday: a sheep and a goat and a dunghill cur.

¹⁶⁰⁹The three instigators of law: allowing proof for the defendant, and maintainers for the claimant, and a foreigner paying *galanas*.

¹⁶¹⁰Three stays of land: a house and a hearth and tillage and ploughing and a whole ditch which has not been turned: they ought not to be shown on the basis of that.

¹⁶¹¹Here ends The Book of Cynog.

¹⁶¹²Here is a book which Hywel Dda made in the White House on the Taf, although there may also be in it other things from good laws which wise men had made before that and after that; and this was done in Hywel's law: Hywel's law ought to be believed. ¹⁶¹³And although there came there by the summons of Hywel the six wisest men from Wales from every commote in Wales from the laymen, and seven score men of those who held a crosier of bishops and archbishops and good teachers and abbots, of the wise men of all Wales the twelve wisest of those were taken aside to make the law, and the most eloquent cleric of all Wales to write the law and to look lest anything be done against the law of the church or the law of the emperor.

¹⁶¹⁴And here are the names of all those men, namely Morgenau Ynad, Cyfnerth his son, Gwair son of Rhufon, Gronwy son of Moriddig, Cedwydd Ynad, Iddig Ynad, Gwrabri Hen from Is-Cennen, Gwrnerth Llwyd his son, Meddwan ail Cerist, Gwynn Faer (the owner of Llantafwyn, the house in which the law was made belonged to him), Bledrws son of Bleiddyd. ¹⁶¹⁵Blegywryd Archdeacon of Llandaf was the cleric, and a doctor

amerawdr ac ynghyfraith eglwys. ¹⁶¹⁶Ac wedi darvod gwnevt^a y
 gyfraith holl ynghwbwl, ef a aeth Howel a thehyrnedd o Gymrv y gyd
 ac ef, a Lambert Esgob My^aniw, a Mordef Esgob Bangor, a Chebvr Esgob
 Sant Assaf a Blewgwared Archddiagon^b Llan Daf, at^c Anastasivs Bab hyd
 58th yn Rrvddain i ddarllain y gyfraith ac i edrych a oedd | ddim yn erbyn 5
 kyfraith Ddvw ohonai hi; ac am nad oedd ddim yn gwrthneb iddi, hi
 a deilyngwyd ac y gelwid Gyfraith Howel Dda hi. ¹⁶¹⁷Oed yr Arglwydd
 Jesv Grist oedd yna ix c mlynedd^d a xiiij. ¹⁶¹⁸Llyma y gwersev a wneyth
 Blewgawred yna yn dysdioleth:

Explicit editus legibus liber bene fenitus
 Quem regi scripcit Langordus et quoque fiunt
 Howeli turbi doctor tunc legis in vrbe
 Gornando^e cano tunc iudice cotidiano
 Rex dabat ad partem dextram nam fimicat artem.

10

¹⁶¹⁹Oed yr Arglwydd Jesv oedd pan vv varw Howel Dda vab Kadell 15
 58^{va} vab Rrodri vab Kamwri, ix c xlvij. ¹⁶²⁰Oed yr Arglwydd | Jesv pan vv
 varw Ywain Gwynedd, m^l ac lxx. ¹⁶²¹Oed yr Arglwydd Jesv pan vv varw
 Llywelyn ap Ierwerth Drwyndwn twysoc Kymrv, m^l a cc xl. ¹⁶²²Oed yr
 Arglwydd Jesv pan las Llywelyn ap Grufudd ap Jerwerth, m^l a cc lxxxij.
¹⁶²³Oddyna hyd ar Grist y bv iij m^l a v c. lxxij. ¹⁶²⁴O ddechre byd hyd yni 20
 ddoeth Krist ynghnawd y bv vj m a v c a l o vlynnyddedd herwydd y kyfrif.

¹⁶²⁵Pymthec ryw leidr y sydd.
 58^{vb} | ¹⁶²⁶Tri^f lleidr kamlyrvs y sydd: lleidr ki a lleidr llysiav garddav a lleidr a
 dysder^g arnaw yn ddiwad ledrad, oni lysa.
¹⁶²⁷Tri lleidr dirwyvs y sydd: lleidr hydd brenin gwedi's lladdo i gwn; a 25
 lleidr a ballo i raith iddo; a lleidr a laddo llwdwn dyn arall yn i dy nev yn
 i vvarth yn lladrad.
¹⁶²⁸Tri lleidr gwerth y sydd: lleidr a gafer dogyn vynac arno; a lleidr^h a
 ddalier gwerth iij δ kyfraith nev a vo mwy ganthaw yn lladrad; a chyd
 leidr lleidr a groker. 30
 Tri lleidrⁱ [...]

^aMS gwnvthvr ^bMS archdddiagon, first d deleted in ms. ^cMS ac ^dMS mlylynedd
^efirst n superscript ^f+ Tri ll ^gMS dysdr ^hMS lledgr, g adapted, + i superscript ⁱTri
 lleidr] catchword; ff. 59^r-60^v are blank

in the law of the emperor and in the law of the church. ¹⁶¹⁶And after the law had all been entirely enacted, he Hywel went with rulers from all over Wales with him, and Lambert Bishop of St Davids, and Mordef Bishop of Bangor, and Cebwr Bishop of St Asaph, and Blegywryd Archdeacon of Llandaf, to Pope Anastasius as far as Rome to read [out] the law and to see whether any of it was against God's law; and because there was no objection to it, it was authenticated and it is called the law of Hywel Dda. ¹⁶¹⁷The year of our Lord Jesus Christ then was 914. ¹⁶¹⁸And here are the verses which Blegywryd then made as testimony [to that]:

Here ends the book, edited for the laws, well completed,
Which Langordus wrote for the king and he was also,
At that time, doctor of the law for the people of Hywel in the city—
Grey-haired Gwrnerth being at the time the everyday judge—
The king set him at [his] right hand since he had acquired the art.

¹⁶¹⁹The age of our Lord Jesus when Hywel Dda, son of Cadell, son of Rhodri, son of Camwri, died, 948. ¹⁶²⁰The age of our Lord Jesus when Owain Gwynedd died, 1170. ¹⁶²¹The age of our Lord Jesus when Llywelyn ap Iorwerth Drwyndwn the prince of Wales died, 1240. ¹⁶²²The age of our Lord Jesus when Llywelyn ap Gruffudd ap Iorwerth was killed, 1282. ¹⁶²³From then until the time of Christ there were 4572 years. ¹⁶²⁴From the beginning of the world until Christ became flesh there were 6550 years according to the reckoning.

¹⁶²⁵There are fifteen kinds of thieves.

¹⁶²⁶There are three thieves liable to *camlwrw*: a dog-thief and the thief of herbs from a garden and a thief who is testified against while denying theft, unless he objects.

¹⁶²⁷There are three thieves liable to *dirwy*: the thief of a king's stag after his hounds kill it; and a thief whose compurgation fails him; and a thief who kills another person's animal in his house or in his yard by stealth.

¹⁶²⁸There are three thieves liable to be sold: a thief against whom sufficient information has been given; and a thief who is caught with the value of 4 legal d. or more on him as theft; and the fellow-thief of a thief who is hanged.

Three thieves [...]

61^{ra} [...] ¹⁶²⁹di y gwr rakw. ¹⁶³⁰Onis hawl ef yna,^a gollynger ef yr amddiffynnwr^b yn rrydd, kanys addef i rryddhav. ¹⁶³¹Os ynte a'i hawl ef, gwrandawed yr ynad y kyngeseddav yn graf a gaded vddvnt ymddywedvd yni klywo yn dywedvd yr vn peth yn vynyh, ac yna gwahardded wynt. ¹⁶³²Ac yna dadkaned yr ynad ar osdec val i klywo 5 pob vn onaddvnt; ac yna govyned yr ynad 'A vynywchi ymwella?' ¹⁶³³Os mynant, gatter vddvnt. ¹⁶³⁴Ac yna dadkanent i'r ynad yr ymwella, a govyned yr ynad yr ail waith a vynant ymwella, ac velly y drydedd waith.

61^{rb} ¹⁶³⁵O bydd vn a vyno ymwella, a'r llall heb i vyny, | y neb a'i myno gater iddo.^c ¹⁶³⁶Ac wedi darffo i'r ynad dadkanv y kyngeseddav oll yn 10 yr orsedd, aed allan i varnv; ac ni ddily vynyed gyd ac ef j varnv namvn ynaid ac yfeiriad; a ringill a ddily dyvod y'w gwarchadw rrac dyvod neb o'r ddwy blaid; ac ny ddily ef ddyvod i'r vrawd, namyn talym i wrthvnt, a'r rrigill arall yn gwarchadw yr orsedd ac yn peri gosdec i'r gyfraith pan ddel.^d ¹⁶³⁷O daw neb ar yr ynaid heb genad, ac wynt yn barnv, taled ix xx 15 δ i'r arglwyδ. ¹⁶³⁸Ac ni ddily yr ynad vynyed i varnv yn bellach i wrth y dadlav noc y gallo glowed beth a ddywetto y tavodav^e wrth y gyfraith.

61^{va} ¹⁶³⁹Gwedi yr ysdeddo yr ynad yn i vrawdle allan | y dily yr yfeiriad gweddio ac erchi i Ddvw ddangos vddvnt varn iawn, a chanv o bawb i bader a'i Avi Maria, ac wedi i weddi ayd yr yfeiriad ymaith. ¹⁶⁴⁰Ac yna 20 dadkaned yr ynad y kyngeseddav oll, ac o bydd rraid kyfarch vn o'r pleidie,^f gollynger dav i mewn y'w kyfarch. ¹⁶⁴¹A llyma y kyfarch a ddyleir j ofvn: o bydd dav ymadrawd gan yr vn o'r pleidie,^g megis gwybyddiaid i brovi a thysdv nas gwadwyd nev adde o'r amddifynwr dodi ar y gyfraith na ddily atdeb i'r rai hyny ac ev kyfryw a ddyleir ev gwahanv. ¹⁶⁴²A chyd 25 dywetter pan yw yr hawlwr a ddilyn y gyfraith^h yn gynta, nid ef a'i dylyn onid ef a'i dywaid dav | ymadrawd yn gynta. ¹⁶⁴³Ac o dowaid yr amddifynwrⁱ dav atdeb yn gynta,^j kynta y deleir i gyfarch. ¹⁶⁴⁴Ac [o]^k myn y blaid y del y^l kyfarch attvn^m myned i gvmrvd kyngor,ⁿ kymerent^o genad yr ynad i vynyed y'w kyngor, y niver y maynt yn rwymedic yn y blaid heb 30 a vo mwy ac nac aynt ymhellach i wrth yr orsedd^p noc yr ayth yr ynad.

61^{vb} ¹⁶⁴⁵O [bydd]^q ymrysson y rrwng y blaid am y kyfarch, a'r kyngaws yn mynv^r dewiso i ymadroδ ef a'r kanllaw yn mynv dewiso i ymadrodd ef, yna y dily yr ynad rroi ynewis perchenawc y blaid e hvn pa ymadrodd

^aa superscript ^bMS amddifynnwr ^co superscript ^dMS ddell, second l deleted in ms. ^eMS tavdav ^ffirst i superscript ^gMS bleidie ^hi superscript ⁱ+ a ddowaid ^ja superscript ^kFrom $\mathfrak{A}$ ^lMS yni ^mMS ac ir ⁿr superscript ^oMS kimerent, first e changed to y, + y superscript ^pMS orseth, + dd superscript ^qFrom $\mathfrak{A}$ ^rMS myny, + v superscript

[...] ¹⁶²⁹that man. ¹⁶³⁰If he does not make a claim then, let the defendant be set free, because he acknowledged that he would be freed. ¹⁶³¹If he claims it, let the justice listen to the pleadings carefully and permit them to speak until he hears them saying the same thing repeatedly, and then let him forbid them [speaking]. ¹⁶³²And then let the justice publicly call for silence so that he can hear all of them, and then let the justice ask 'Do you wish to amend?' ¹⁶³³If they wish, let them be allowed. ¹⁶³⁴And then let them state their amendment to the justice, and let the justice ask a second time if they wish to amend, and so the third time. ¹⁶³⁵If there is one who wants to amend, and the other does not wish it, the one who wants it is to be allowed to do so. ¹⁶³⁶And after the justice has stated all the pleadings in the court, let him go out to judge; and no one ought to go with him to judge except justices and priests; and the *rhingyll* ought to come to defend them in case someone from the two parties comes; and he is not entitled to come to the judgement, but [to remain] at some distance from them, and the other *rhingyll* guarding the court and ordering silence for the law when he comes. ¹⁶³⁷If any one approaches the justices without permission, and they are judging, let him pay 9 [times] 20 d. to the lord. ¹⁶³⁸And the justice is not entitled to judge further from the [place of] pleadings than where he can hear what the representatives say as to the law.

¹⁶³⁹After the justice has been seated in his place of judgement outside the priest ought to pray and ask God to show them the true judgement, and everyone is to sing his Paternoster and his Ave Maria, and after his prayer let the priest go away. ¹⁶⁴⁰And then let the justice state all the pleadings, and if it is necessary to inquire of one of the parties, let two be sent in to make the inquiry. ¹⁶⁴¹And this is the inquiry that is to be made: if one of the parties has two statements, such as knowers to prove and testifying that the defendant did not deny or admit putting to the law that he is not entitled to answer those ones and ones like them and that they ought to be separated. ¹⁶⁴²And although it is said that it is the claimant who is to receive the law first, he is not to receive it unless he is the first to use two statements. ¹⁶⁴³And if the defendant makes two answers first, he is the one entitled to be asked first. ¹⁶⁴⁴And *if* the party who is going to be asked wishes to go to discuss matters, let them take the justice's permission to go to discuss, the number they are bound in the party without any more and let them not go further from the court than as far as the justice went. ¹⁶⁴⁵If *there is* a dispute between the two parties about the inquiry, and the pleader is insistent on choosing his statement and the assistant is insistent on choosing his own statement,

a vyno ef. ¹⁶⁴⁶Ac os tysdioleth a ddewis, govyned y kyfarch iddo i bwy
^{62^{ra}} y tysdi|awdd,^a ac yna dywedded ynte i'r arglwydd a'r ynad a'r gwyrda.
¹⁶⁴⁷Yna^b y dylly yr ynad dyvod i mewn a dadkanv y kyngeseddav oll hyd
y tysdion, ac yna kymrvd edryd y tysdion yn yr orsedd ar osdec. ¹⁶⁴⁸Ac
ni ellir llysv y tysdion hyny, kanys kyn kyweirio pleidie y gwnaythbwyd 5
plaid yr arglwydd ac y kyfredinwyd y gwyr da. ¹⁶⁴⁹Os yr ynad a'r gwyr
da a saif ar glywed y dysdioleth, kwbwl yw yddaw. ¹⁶⁵⁰Oni chlyw yr ynad
y dysdioleth: anolo yw tysdioleth ni chlywo ynad yn i vrawdle. ¹⁶⁵¹Oni
chlyw y gwyr da, kyd klywo yr ynad, anolo yw. ¹⁶⁵²O saif dav o'r gwyr da
ac vn o'r ynaid ar glybod y dysdioleth, kwbwl yw hyny. 10
^{62^{rb}} ¹⁶⁵³Gwedi del yr ynad i'r orsedd, | ac wedi darfo iddo ddadkanv y
kyngeseddav, arched vach ar i obyr i bob vn o'r ddwy blaid. ¹⁶⁵⁴O bydd
negyf y naill o roi mach, o dybygv y kaif y vrawd kyni rroddo y mach,
barned ef y vrawd i'r neb y sydd vvdd y'w vrawd am nad vvdd y llall,
gani ddyly kyfraith ny'w gwnel. ¹⁶⁵⁵Os yr ynad a oeda y vrawd, oeder hyd 15
ymhen y nawed dydd. ¹⁶⁵⁶O myn vn o'r pleidie kreiriau yr ynad na wyr
y vrawd, ef a ddyly roi i lw nas gwyr. ¹⁶⁵⁷Oni ofynir i lw kyn i gyfodi o'i
le, ni ddyly i rroddi gwedi hyny. ¹⁶⁵⁸Y dyð^c y bo [yr oed y dyleir]^d gosod
y pleidie val i bvant y dydd kynta; ac o bydd marw rrai, rrodder eraill
yn i lle. ¹⁶⁵⁹Oni wybydd yr ynad y vrawd y dydd hwnw, taled ix xx ð i'r 20
^{62^{va}} arglwydd am rwymo pleidie^e ni wpe^f varnv y rr|yngthvnt, a cholled i
swydd kani^g wyr i gwsnaythv; a'r gyfraith bid o newydd gar bron yr ynad
arall. ¹⁶⁶⁰Os ynte a varn y dydd hwnw, o myn vn^h ymwstlaw ac ef, val
hyn y dylly, kyn kyvodi yr ynad o'i vrawdle. ¹⁶⁶¹Onis dyry yna, nid rraid
i'r ynad gymrvd i wystl onis myn i hvn. ¹⁶⁶²Ni ddyly lleyc ymwystlaw ac 25
ynad gwedi el ynad ynghyngaws. ¹⁶⁶³Ni aill neb ymwstlaw onid ar ddwyn
^{62^{vb}} ynad a varno brawd a vo gwell no'r | eiddaw ef. ¹⁶⁶⁴Yna y dylly yr arglwyð
kymrvd i dav wystl ac ysgrivenv y kyngeseddav a'i roddi ar yr ynad
llys, a gosod oed. ¹⁶⁶⁵Ac yna y dylly yr ynad llys govynn i'r neb a roes

^aawdd] *catchword* ^bMS yn ^cMS dyð ^dFrom *Æ* ^e+ o plei= *in the margin* ^fMS wpe
^gMS kai ^hMS barn

then the justice is entitled to give the choice to the owner of the party himself which statement he wants. ¹⁶⁴⁶And if he chooses testimony, let those inquired ask him to whom he testified, and then let him say it to the lord and the justice and the goodmen. ¹⁶⁴⁷Then the justice ought to come in and state all the pleadings up to the witnesses, and then take the descent of the witnesses in the court in silence. ¹⁶⁴⁸And those witnesses cannot be objected to, because before arranging the parties the lord's party was arranged and the goodmen were made public. ¹⁶⁴⁹If the justice and the goodmen stand within hearing of the testimony, it is complete to him. ¹⁶⁵⁰If the justice does not hear the testimony: testimony which a justice does not hear in his judgement place is void. ¹⁶⁵¹If the goodmen do not hear it, although the justice heard it, it is void. ¹⁶⁵²If two of the goodmen and one of the justices assert that they heard the testimony, that is sufficient.

¹⁶⁵³After the justice has come to the court, and after he has stated the pleadings, let him demand surety for his fee from each of the two parties. ¹⁶⁵⁴If there is a refusal by either to give surety, from supposing that he shall get a judgement although he does not give a surety, let him adjudge the judgement to whoever is compliant to his judgement because the other was not compliant, because nobody is entitled to law who does not conform to it. ¹⁶⁵⁵If the justice delays his decision, let him delay it until the end of the ninth day. ¹⁶⁵⁶If one of the parties wants to put the justice to the relics for not knowing his judgement, he is to give his oath that he does not know it. ¹⁶⁵⁷If his oath is not demanded before he has risen from his place, it should not be given after that. ¹⁶⁵⁸That day is *the set time which ought to be for* putting together the parties as they were on the first day; and if some have died, let others be put in their place. ¹⁶⁵⁹If the justice does not know his judgement on that day, let him pay 9 [times] 20 d. to the lord for binding parties when he did not know the judgement between them, and let him lose his office because he did not know how to serve it; and let the law be [followed] afresh before another justice. ¹⁶⁶⁰If he judges on that day, if someone wishes to exchange pledges with him, this is how it ought to be done, before the justice has risen from his place of justice. ¹⁶⁶¹Unless he gives it then, the justice does not have to take his pledge unless he himself wishes. ¹⁶⁶²A layman is not entitled to pledge with a justice after the justice has gone to hear pleadings. ¹⁶⁶³Nobody may pledge unless it is on bringing a justice who can make a better judgement than the one belonging to him. ¹⁶⁶⁴Then the lord is to take his two pledges and write the pleadings and give them to the court justice, and appoint a set time. ¹⁶⁶⁵And then the court justice

i wystl yn erbyn yr ynad ar ddwyn ynad a varnai vrawd a vai well no'r eiddaw ef, 'May yr ynad a ddywedaisti iddaw^a i dwyn i vrawd?' ¹⁶⁶⁶Yna y dyly ef ddangos yr ynad. ¹⁶⁶⁷Yna y dyly yr ynad llys govvⁿ i hwnw, 'May y vrawd a verni di y sydd well no'r llall?' ¹⁶⁶⁸Yna y dyly ynte vrawd a rod^di i wystl arnai. ¹⁶⁶⁹Yna y dyly yr ynad llys dadkanv y kyngevseddav ⁵ val y bvassai y dydd^b gynt a ysgrivenwyd.^c ¹⁶⁷⁰Yna y dyly yr ynad llys myned i varnv y rryngthvnt;^d a'r hwn a ddivarner, taled i wynebwerth i'r llall, a ffrynned i davawd gan yr arglwydd ac na bo brawdwr vyth. ¹⁶⁷¹Kimint yw wynebwerth a syrhayd, eithyr na ddrychaif wynebwerth val syrhaed. ¹⁶⁷²Oni bydd ynad llys i'r arglwydd, yr arglwydd a ddyly dodi ¹⁰ 63^{ra} ynad kyfreithiawl.^e ¹⁶⁷³Ni ellir | ymwystlaw^f a'r ynad llys am y vrawd a varno y rrwng dav wystl. ¹⁶⁷⁴Brawd arall a varno ef a ellir ymwystlaw ac ef. ¹⁶⁷⁵O dervyð i ddyn rod^di i wystl kyn barnv o'r ynad i vrawd ac nas rod^do gwedi y vrawd, taled ix xx ð i'r arglwydd am rod^di wystl anghyfreithiawl. ¹⁶⁷⁶Nid oes lys ar gyngaws onid darvod iddo roi i brofes ac ymadaw ¹⁵ a'r byd, neu i vyned^g yn glawr gwahanawl.^h ¹⁶⁷⁷Ni ddyly kyngawssⁱ wedi ymrwymer adaw [i] le; os edy kolled i ddadl.^j ¹⁶⁷⁸Ni ddyly kyngaws kolli i ddadl ir nessav ar yr ynad^k nac o esde nac o ssevyll. ¹⁶⁷⁹Ni ddyly yr arglwyð adaw i orsedd pan el | yr ynad allan i varnv. ¹⁶⁸⁰Os edy, gorsedd dywall^l vydd. ¹⁶⁸¹Y tavodav a allant os mynant kyvodi, ²⁰ a ffan ddel yr ynad dyvod y'w lle. ¹⁶⁸²Nid kyfreithiawl kwyn am syrhaed, o dichon ddyvod, onid o'r pryd bigilidd. ¹⁶⁸³Am gwynau^m eraill, vn dyð a blwyddyn. ¹⁶⁸⁴Ni ddylyⁿ neb kwynaw wrth orsedd onid wrth yr orsedd a ddyleo kymell i iawn. ¹⁶⁸⁵Nid kwyn kwyn a gwyno dyn dros arall o dichawn^o e hvn ddyvod; o bydd, nid ateb arnaw. ¹⁶⁸⁶Oni saif dyn yn y ²⁵ kwyn y kwyno dyn arall drosdo, kolled y dyn a gwynoð ix xx ð. ¹⁶⁸⁷O dervydd j ddyn tysdv ar ðyn anweithred, megis | 'Mi a dysta na^p dywedaist', anolo yw y dysdioleth^q yn hyny, kanys ni chyingain tysdioleth namyn ar air nev weithred. ¹⁶⁸⁸O dervydd^r j ddyn tysdv kyn ateb o'r amddiffynnwr, a thybygv o'r amddiffynnwr gallv i ddivarnv ef am dyngv ³⁰

^aMS iddw ^bMS dydd ^cMS ysgrivenwd ^dMS rrvngthvnt, + y *superscript above the first v* ^eMS kyfreithiaw ^fywmystlaw] *catchword* ^gn *superscript* ^hMS gwahanwl ⁱg *superscript* ^j+ N *deleted in ms.* ^k+ o *deleted in ms.* ^lMS dywallt ^mMS gwnau ⁿMS dylly, *second l deleted in ms.* ^oMS dichown, + a *superscript above o* ^pMS a a ^qMS disdileth, *first i changed to y, + o superscript* ^rdervydd] *superscript by Hand I*

is entitled to ask whoever gave the pledge against the justice for binding a justice who would judge a better judgement than the one belonging to him, 'Where is the justice you mentioned to bring his judgement?'.¹⁶⁶⁶Then he ought to show the justice. ¹⁶⁶⁷Then the court justice ought to ask that one, 'Where is the judgement that you judge which is better than the other one?'.¹⁶⁶⁸Then he is entitled to a judgement and to put his pledge on it. ¹⁶⁶⁹Then the court justice is to state the pleadings as it had been the day before when they were written down. ¹⁶⁷⁰Then the court justice is to go to judge between them; and the one he disjudges, let him pay the other his *wynebwerth*, and let him buy his tongue from the lord and let him never be a judge. ¹⁶⁷¹*Wynebwerth* is as much as *sarhaed*, except that there is no augmentation on *wynebwerth* as there is on *sarhaed*. ¹⁶⁷²If the lord does not have a court justice, the lord is to put forward a lawful justice. ¹⁶⁷³It is not possible to pledge with the court justice for the judgement which he judges between two pledges. ¹⁶⁷⁴Another judgement which he judges it is possible to pledge with it. ¹⁶⁷⁵If it happens that a man gives his pledge before the justice has made his judgement and he does not give it after the judgement, let him pay 9 [times] 20 d. to the lord for giving an unlawful pledge.

¹⁶⁷⁶There is no objection on a pleader unless he has taken up his vows and left the world, or has become a separated leper. ¹⁶⁷⁷A pleader is not entitled to leave *his* place after he is bound; if he leaves let him lose his claim. ¹⁶⁷⁸A pleader is not entitled to lose his claim for drawing near to the justice either sitting or standing.

¹⁶⁷⁹The lord is not entitled to leave his court when the justice goes outside to judge. ¹⁶⁸⁰If he leaves, it becomes a fulfilled throne. ¹⁶⁸¹The representatives may rise if they wish to do so, and return to their place when the justice comes. ¹⁶⁸²A plaint of *sarhaed* is not lawful, if someone brings one, except from one time to the next. ¹⁶⁸³For the other plaints, a year and a day. ¹⁶⁸⁴Nobody is entitled to bring plaints to a court except to the court where he is entitled to seek his reparation. ¹⁶⁸⁵A plaint is not a plaint if another man brings the plaint on behalf of another if he himself is able to come; if he does, there is no answer for it. ¹⁶⁸⁶Unless a man stands for the plaint which another man makes on his behalf, let the man who complained lose 9 [times] 20 d.

¹⁶⁸⁷If it happens that a man testified against another on a non-event, such as 'I testify that you did not say', the testimony is void in that [case], because testimony is not permitted unless it is on a word or a deed. ¹⁶⁸⁸If it happens that a man testifies before the defendant has answered, and the defendant believes he can disjudge him for swearing before answering,

- kyn ateb, ni ddivernir ef ir hyny. ¹⁶⁸⁹Ni chaif ynte les yn y dysdioleth hono, namyn i bod yn anolo, kanys gellid praw yngene kyngaws. ¹⁶⁹⁰Os yr amddiffynwr a vydd mor fol, 'Tysdaist kyn ateb a chollaist dy hawl', ac na watto yr hawl, dweded yr hawlwr yna, 'Mi a dysda^a weithian i'r ynad
- 63^{vb} a'r gwyrda ir ateb ohonod ti, ac na bo wad yn dy ateb; ac ar y | gyfraith y 5 dodaf, kyd boed anolo y dysdioleth gynta nad anolo hon': gwir yw hyny. ¹⁶⁹¹O dervydd i'r amddiffynwr dywedvd yn ateb i'r hawlwr 'Kwbl wad genyf i gwbwl ar a yrrych di arnaf i', dweded yr hawlwr 'Mi a dysda na wedaisti^b yr hyn a yrais i arnad ti', a chwbwl yw y dysdioleth^c hono o saif. ¹⁶⁹²Pedwar dyn y mwynheir^d kwyn wrthynt yn y llys yn kyfreithawl: 10 mayr, a chynghellawr, mayr y biswail, a forthawr.
- 64^{ra} ¹⁶⁹³Pa wahan y sydd y rrwng hawl | ac arawl^e ac araphawl? ¹⁶⁹⁴Hawl a holo dyn i arall, a dywedvd o'r llall 'Ni wnaif j jaw n i ti o'r hawl hono oni wnelech dithe iawn i mine o'r hawl hon', hono yw arawl, ac ni ddyleir ateb iddi yni ddarffo y llall. ¹⁶⁹⁵Araphawl yw hawl a holo dyn ac adawo 15 a hi gwedi hyny vn dydd a blwyddyn yn ddigyfro, hono yw araphawl, ac^f ni ddyleir ateb iddi yn dragwyddawl. ¹⁶⁹⁶Ac ni bydd araphawl yr vn, ir hyd y bo heb holi, oni chyfroir yn gyntaf a thewi a hi gwedi hyny vn dydd a blwyddyn yn ddigyfro llys.
- 64^{rb} |¹⁶⁹⁷Nid kroes kroes^g gwraic o bydd [gwr]^h iddi, na'i chwyn onid am i 20 syrhaed. ¹⁶⁹⁸Val hyn y dylir am groes: i chymrwd gan arglwydd, ganidⁱ kroes onid vn a gymerer gan arglwydd, onid vn. ¹⁶⁹⁹Sef yw hono, kroes a roddo priodawr rrac arall yn mwynhav tref i dad, ac na chao o enyd myned i kymrwd kroes rrac darvod i'r llall gwnevtivr mwyniant kyfreithiawl yn y tir kyn i ddyvod, ac wedi i chymrwd kwyno i thori 25 o thorir. ¹⁷⁰⁰A'r groes hono, ni ddiank namyn vn rrac dirwy. ¹⁷⁰¹Oni 64^{va} chwynir^j ef a ddiank pob vn. ¹⁷⁰²Nid kroes [kroes]^k absen. | ¹⁷⁰³Ni fery kroes namyn blwyddyn. ¹⁷⁰⁴Val [hyn]^l y dyleir gyrw kroes^m a'i gwadv: kymrwd krair yn y law a thyngv i'r krair dair gwaith arno dorri y groes, a gwaded y llall i'r krair; ac wedi hyny rrodded i lw ar i drydydd o'r gwyr 30 nessa ev gwerth, viij nos o'r Svl nessa, yn yr eglwys y bo i vara eferenⁿ a'i ddwr swyn. ¹⁷⁰⁵Vn rryw lw a ddyry pob rreithiwr a'r neb a'i rro.

^aMS ddysda ^bMS wedasti ^cMS ddysdioleth ^dMS mwynhei ^eac arawl] *catchword*
^fMS ac + a *superscript* ^gr *superscript* ^hFrom *Æ* ⁱd *superscript* ^jw *superscript* ^kFrom *Æ* ^lFrom *Æ* ^m+ k *deleted in ms.* ⁿMS feren

he is not disjudged for that. ¹⁶⁸⁹He does not gain from that testimony, unless it is void, because it is not possible [to put] proof in the mouth of a pleader. ¹⁶⁹⁰If the defendant is foolish enough, 'You testified before answer and lost your claim', and does not deny the claim, let the claimant say then, 'I now testify to the justice and the goodmen to that answer from you, and that there is no denial in your answer; and I put it to the law, although the first testimony is void that this one is not void': that is true. ¹⁶⁹¹If it happens that the defendant says in answer to the claimant 'A complete denial from me on that which you charge me with', let the claimant say 'I will testify that you did not deny that which I charged you with', and that testimony is complete if it stands.

¹⁶⁹²Four men whose complaints are heard in the court lawfully: a *maer*, and a *cynghellor*, the dung *maer*, and a porter.

¹⁶⁹³What is the distinction between a claim and a surclaim and a futile claim? ¹⁶⁹⁴The claim which a man makes upon another, and the other says 'I will not make reparation to you from that claim unless you make reparation to me from this claim', that is surclaim, and it is not entitled to an answer until the other is finished. ¹⁶⁹⁵A futile claim is a claim which a man claims and leaves it after that for a year and a day without action, that is a futile claim, and it ought not to be answered ever. ¹⁶⁹⁶And not one of them is a futile claim, however long it is left without being claimed, unless it is first raised and then left silent after that for a year and a day without action in court.

¹⁶⁹⁷A woman's cross is no cross if she has a *husband*, and neither is her complaint unless it is for her *sarhaed*. ¹⁶⁹⁸This is how a cross ought to be treated: to be taken from a lord, because there is no cross unless it is one taken from a lord, apart from one. ¹⁶⁹⁹That one is, a cross which a proprietor puts to prevent another from using his patrimony, and he did not have any time to go to take a cross before the other one started making legal use of the land before he came, and after taking it complaining that it is broken if it is broken. ¹⁷⁰⁰And of that cross, only one [of them] shall escape a *dirwy*. ¹⁷⁰¹If there is no complaint each one will escape. ¹⁷⁰²An absent *cross* is no cross. ¹⁷⁰³A cross lasts only for a year. ¹⁷⁰⁴This is *how* a cross ought to be charged and denied: to take a relic in his hand and swear on the relic three times that the cross was broken, and let the other deny on the relic; and after that let him give his oath as one of three men of the same status, 8 nights from the next Sunday, in the church where he receives his communion bread and holy water. ¹⁷⁰⁵The same oath is given by each compurgation member as the one who charges it.

¹⁷⁰⁶Naw tavodiawc y sydd, a ddyleir kredv gair pob vn onaddvnt o'r naill
 64^{vb} dv. ¹⁷⁰⁷Arglwydd y rrwng i ddav wr, a byddant kyn ne|sed iddaw y gwyr.
¹⁷⁰⁸Tad y rrwng i ddav vab o byddant vn vam. ¹⁷⁰⁹Ynad ar y vrawd a varno
 od adde i barnv nev o gellir praw arno, j bwy y barnodd j bwy nis barnodd.
¹⁷¹⁰A'r tri hyny ni ddylv tyngv. ¹⁷¹¹Yfeiriad y rrwng dav ddyn blwyf. ¹⁷¹²O 5
 bydd ymryson y rryngthvnt am gymvn da vddvnt: 'I mi y kymvnwyd', 'I
 mine y kymvnwyd', yna y dyly yr yfeiriad dosbarth y rrynthvnt, os wrthaw
 y kymvnwyd.^a ¹⁷¹³Mach ar i vechni, od addefir i vod yn vach; o gwedir
 ynte, nid tavodiawc. ¹⁷¹⁴Morwyn ar i morwyndawd o dygir trais arnai, o
 65^{ra} hebrwng i chwyn^b yn | gyfreithiawl i'r llys a'i dillad^c oll am i fen, a hyny 10
 dan weiddi ac arwydd y trais arnai val y gwypo pawb. ¹⁷¹⁵Pa wr bynac y
 dywetto hi arno wnevthvr y trais ohonaw, gan i dyngv ohonai arnaw, ni
 chaif hwnw wadv dim o hyny. ¹⁷¹⁶Lleidr pan groker, wrth groc yn adde i
 gydleidr am y lladrad y kroger amdanaw. ¹⁷¹⁷Bvgail trefgordd^d i edryd ar
 i ysgrvbl, o lleddir vn onaddvnt, pwv a'i lladdawdd o'r ysgrvbl, oni bydde 15
 iddo^e ef ran o'r ysgrvbl: o bydd, nid tavodiawc. ¹⁷¹⁸Roddiad ar i rodd: o
 65^{rb} bydd ymryson y rrwng | dav ddyn am dda, ac yn dywedvd 'I mi y rroes
 ef y da', 'I mine y rroes ef y da', yna y bydd ymhen y rroddiad i bwy y
 roddes y da. ¹⁷¹⁹Oed ix niav a ddylv pedwar onaddvnt j ymgofav am i
 llw; a thri eraill ni ddylv tyngv. ¹⁷²⁰Arglwydd ac ynad a thad ni ddylant 20
 tyngv. ¹⁷²¹Yfeiriad ni ddylv oed am lw namyn hyd yr oed y gallo ganu^f
 yferen gynta. ¹⁷²²Lleidr ni chaif oed rrac i ddihenydd^g namyn^h tyngv y'w
 65^{va} ddihenyð a'i ange bod yn wir a ddyvod. ¹⁷²³Paham y dywedir | oed dridiav
 a ddylv mach i ymgofav? ¹⁷²⁴Llyma paham: oed dridiav a ddylv ef i wybod
 ai mach ai nid mach, ac yn yr oed hwnw y dyly wadv nev adde.ⁱ ¹⁷²⁵Gwedi 25
 addeffo i vod yn vach ac edryd i vachnieth, yna y dyly ef oed naw niav.
¹⁷²⁶Oed dridiav y sydd i'r neb a amhevo edryd mach, i geisiav kreiriav i
 greiriav y mach.

¹⁷²⁷Llyma wyth bynvarch. ¹⁷²⁸Mor: kanys pa beth bynac a vo marw yn y
 mor tri llanw a thri thrai, y brenin biav. ¹⁷²⁹Ail yw y tir y bwrier y da o'r 30

^an superscript ^bMS gwyn changed to chwyn ^cgyfreithiawl ir llys ai dillad] catchword
^dMS trefgor ^eMS i ^fMS gavv, first v deleted in ms., + n superscript ^gMS ddiheny ^hMS
 namy ⁱMS vadde

¹⁷⁰⁶There are nine tongued-ones, and the word of each of them ought to be believed separately. ¹⁷⁰⁷A lord between his two men, if they are as near to him so that he knows. ¹⁷⁰⁸A father between his two sons if they are of the same mother. ¹⁷⁰⁹A justice on the judgement which he judged if he admits judging it or if it is possible to have proof on it, to whoever he judged it to whoever he did not judge it. ¹⁷¹⁰And those three are not entitled to swear. ¹⁷¹¹A priest between his two parish men. ¹⁷¹²If there is a dispute between them for the bequest of property to them: 'It was bequeathed to me', 'No it was bequeathed to me', then the priest should decide between them, if it was bequeathed through him. ¹⁷¹³A surety on his suretyship, if he acknowledges that he was a surety; if he then denies, he is not a tongued-one. ¹⁷¹⁴A virgin on her virginity if she is raped, if she accompanies her plaint lawfully to the court with all her clothes dishevelled, and that whilst crying out and with signs of rape on her so that everyone knows. ¹⁷¹⁵Whichever man she states that the rape was committed by him, with her swearing that he did so, that one cannot deny any of that. ¹⁷¹⁶A thief when he is hanged, [when he is] by the gallows admitting his fellow thief for the theft for which he is being hanged. ¹⁷¹⁷A township herdsman to declare his animals, if one of them is killed, who killed that animal, unless he is [entitled to] a share of the animal: if he is, he is not a tongued-one. ¹⁷¹⁸A giver on his gift: if there is a dispute between two men for goods, and they say 'He gave it to me', 'No he gave it to me', then it is in the mouth of the giver to state to whom he gave the goods. ¹⁷¹⁹Four of them are entitled to a set time of 9 days to remember for their oath; and the three others are not entitled to swear. ¹⁷²⁰A lord and a justice and a father are not entitled to swear. ¹⁷²¹A priest is not entitled to a set time for an oath except that he has enough time to sing mass first. ¹⁷²²A thief does not have a set time before execution but he is to swear to his execution and his death that it is true what he says. ¹⁷²³Why is it said that a surety ought to have a set time of three days to remember? ¹⁷²⁴This is why: he is entitled to the set time of three days to know whether he is a surety or not a surety, and in that set time he is entitled to deny or acknowledge. ¹⁷²⁵After he has acknowledged that he is a surety and has stated his suretyship, then he is entitled to a set time of nine days. ¹⁷²⁶A set time of three days is given to whoever doubts the surety's statement, to seek relics to put the surety upon relics.

¹⁷²⁷These are the eight packhorses. ¹⁷²⁸The sea: because whatever is dead in the sea for three ebbs and three flows, they belong to the king. ¹⁷²⁹The second is land onto which the sea casts goods: whoever the land belongs

65^{vb} mor iddaw: pwybynac bievffo y tir, yr arglwydd vchaf biav | y da. ¹⁷³⁰Ac ynghanawc diadlam: alldvd yw hwnw, ac o lledir hwnw, yr arglwydd a ddily i alanas achlan ganid oes genedl y kyfraner. ¹⁷³¹A lleidyr, kani chyfran y lleidr a neb. ¹⁷³²A marwdy, kanys o bydd marw dyn heb gymvn, yr arglwydd biav i dda oll. ¹⁷³³Ac ebediw gan y neb a ddyleo talv ebediw 5 iddo. ¹⁷³⁴A dirwy a chamlwrw gan y neb a wnel anghyfraith iddo.

¹⁷³⁵Naw affaith y sydd i alanas, a llw kanwr i ddywad gwayd a gweli a choll enaid y sydd gyda fob vn onaddvnt, a hyny o vrant yr alanas. ¹⁷³⁶A naw vgaint o ariant yw^a gwerth pob vn o'r tair kynta; dav naw vgaint yw 10 gwerth pop vn o'r | tair nessa;^b am bob vn o'r tair^c diwaytha naw vgaint dair gwaith. ¹⁷³⁷A ddyleir y da kyd gwatter yr affaith? ¹⁷³⁸Dyleir; sef yw, tal a gwad a wnayth Howel yna rac trymed galanas. ¹⁷³⁹Paham y may mwy kosp y tair affaith diwaytha no'r tair nessaf vddvnt a'r tair pervedd no'r tair kynta? ¹⁷⁴⁰Llyma paham: advo nessaf yr afaith i'r llawrvddiayth, mwyaf^d vydd y dial amdanai. ¹⁷⁴¹Pwy a ddily gyrrv affaith^e galanas? ¹⁷⁴²Kar a 15 ddily i gyrrv a vo kyn nessed i gyrenyð^f iddo ac y dyleo talv galanas drosdo a'i gymrvd. ¹⁷⁴³Pa ddelw y dily ef yrv? | ¹⁷⁴⁴Tyngv^g i'r krair arnaw dair gwaith, a gwaded y llall i'r krair. ¹⁷⁴⁵A gaif y genedl iawn o falla i raith^h am yr afaith? ¹⁷⁴⁶Na chan. ¹⁷⁴⁷Paham? ¹⁷⁴⁸Am na ddily neb syrhaed onid y neb y gwneler y syrhaed iddo.ⁱ ¹⁷⁴⁹Onid syrhaed kelain a ddily 20 kenedl i gan y llawrvdd, gani ellir lladd neb heb i syrhav. ¹⁷⁵⁰Pa gosp a ddily arglwydd o falla i raith am afaith? ¹⁷⁵¹Tair pvnt. ¹⁷⁵²A aill arglwydd holi affaith heb genedl? ¹⁷⁵³Na aill holi dim | heb gwynwr onid j dda i hvn a'i arglwyddieth.^j ¹⁷⁵⁴Paham y gyr kenedl affaith ac na chan iawn amdanai? ¹⁷⁵⁵Yn i dewis y may ai i gyrrv ai tewi. ¹⁷⁵⁶A ellir holi affaith kyn 25 llawrvddiayth? ¹⁷⁵⁷Na ellir, kanys pena yw yr alanas,^k a chynta y dyleir^l i holi. ¹⁷⁵⁸Paham y may mwy rraith i wadv affaith noc i wadv llawrvddieth? ¹⁷⁵⁹Am vod gwyr diowredawc i wadv galanas, gwyr nod, ac nad oes i wadv

^aMS y ^btair nessa] *catchword* ^c+ diw *encircled* ^dMS mewn ^eMS aff ^fMS gyrynyð, *corrected* ^gMS tvngv ^hMS ragth, *corrected* ⁱ+ onid y neb y gwneler y syrhaet idd ^jMS glwyddieth ^kMS alanos, o *deleted in ms.* + a *superscript* ^lMS doleir, o *changed to y*

to, the goods belong to the highest lord. ¹⁷³⁰And a homeless beggar: that one is an alien, and if he is killed, the lord is entitled to his *galanas* in its entirety because there is no kindred with which to share it. ¹⁷³¹And a thief, because he does not share his thief with anyone. ¹⁷³²And a dead house, because if a man dies without [making] a bequest, the all his property belongs to the lord. ¹⁷³³And *ebediw* from whoever ought to pay *ebediw* to him. ¹⁷³⁴And a *dirwy* and *camlwrw* from whoever commits an illegality against him.

¹⁷³⁵There are nine abetments to *galanas*, and the oath of a hundred men to deny blood and wound and loss of life is for each of them, and that according to the status of the *galanas*. ¹⁷³⁶And nine score silver is the value of each of the first three; eighteen score silver is the value of each of the next three; and for each of the last three nine score three times. ¹⁷³⁷Is there an entitlement for goods although the abetment may be denied? ¹⁷³⁸Yes, there is; this is what it is, Hywel set payment and denial then because of the seriousness of *galanas*. ¹⁷³⁹Why is the punishment for the last three abetments greater than for the three next to them and for the middle three than the first three? ¹⁷⁴⁰This is why: the closest the abetment to the homicide, the greater the revenge for it. ¹⁷⁴¹Who ought to charge an abetment of *galanas*? ¹⁷⁴²The kinsman who is the closest relation to him is entitled to charge and is entitled to pay *galanas* on his behalf and receive it. ¹⁷⁴³In what form should he charge? ¹⁷⁴⁴Swearing to it on the relic three times, and let the other deny on the relic. ¹⁷⁴⁵Will the kindred receive compensation if the compurgation fails for the abettor? ¹⁷⁴⁶No they will not. ¹⁷⁴⁷Why? ¹⁷⁴⁸Because nobody is entitled to *sarhaed* except the one to whom the *sarhaed* was committed. ¹⁷⁴⁹Unless it is the *sarhaed* of a dead person to which a kindred is entitled from the homicide, because it is not possible to kill anyone without causing *sarhaed* to him. ¹⁷⁵⁰What punishment ought the lord give if a compurgation fails for an abetment? ¹⁷⁵¹Three pounds. ¹⁷⁵²Is the lord able to claim an abetment without a kindred? ¹⁷⁵³No he is not allowed to claim anything without a complainant apart from his own goods and his lordship. ¹⁷⁵⁴Why does a kindred charge an abetment and they do not receive compensation for it? ¹⁷⁵⁵It is their choice whether to charge or to stay silent. ¹⁷⁵⁶Is it possible to claim for an abetment before homicide? ¹⁷⁵⁷No it is not, because the chief [act] is the *galanas*, and that should be claimed first. ¹⁷⁵⁸Why is there a greater compurgation to deny an abetment than to deny homicide? ¹⁷⁵⁹Because there are abstaining men to deny *galanas*, designated men, and there are none to deny an abetment except for the men he gets.

affaith onid gwyr^a a gaffo. ¹⁷⁶⁰A oes alanas heb affaith? ¹⁷⁶¹Oes: o lleddir
 66^{vb} dyn a gwenwyn. ¹⁷⁶²Paham ir hyny? | ¹⁷⁶¹Am nad oes orddine gwayd yn
 hyny.

¹⁷⁶⁴Naw affaith y sydd i ladrad, a l o wyr y sydd i wadv pob vn. ¹⁷⁶⁵O fall y
 gwad, tair pvnt^b a ddyly yr arglwydd. ¹⁷⁶⁶Pwy a ddly gyrrv affaith lladrad? 5
¹⁷⁶⁷Kolledig y da a'i dily. ¹⁷⁶⁸Paham y may mwy gwad affaith lladrad no
 llawrvddieth?^c ¹⁷⁶⁹Am nad oes i wadv affaith wyr nod, namyn gwyr a
 gaffo. ¹⁷⁷⁰A ellir holi vn affaith ymlayn llawrvddiayth? ¹⁷⁷¹Na ellir, kanys
 67^{ra} pena yw y weithred no'r afaith. ¹⁷⁷²Pa ddelw y gyrir affaith? | ¹⁷⁷³I gyrrv^d
 i grair^e dair gwaith, a'i gwadv dair gwaith. 10

¹⁷⁷⁴Naw affaith tan y sydd, a hyny am ladrad losc y may; a l o wyr a gaffo
 a watta pob vn. ¹⁷⁷⁵Tair pvnt yw y gosp o^f falla i raith, kanys lladrad a
 gyngain ynddaw. ¹⁷⁷⁶Ac ni ellir holi yr affaith hono oni bydd kwynwr
 perchen y ty, a'i dyngv i grair^g yn^h kyfreithiawl.

¹⁷⁷⁷Tri than ni ddiwygir: tan gevail trefgord yn gwnevtivr gwaithⁱ y dref. 15
¹⁷⁷⁸O gwna y tan hwnw ddrwc mewn tref arall, ef a ddiwygir. ¹⁷⁷⁹Tan
 67^{rb} | goddaith Mawrth ynifaith. ¹⁷⁸⁰O gwna hwnw ddrwc ynghyvanedd, ef
 a ddyleir i ddiwyn, kani ddyly goddaith vod ynghyvanedd. ¹⁷⁸¹A than
 enaint trefgordd ni ddiwygir i ddrwc a wnel yn y dref hono. ¹⁷⁸²O gwna
 y tan hwnw ddrwc mewn tref arall, ef a ddyleir i ddiwygio. 20

¹⁷⁸³Kyhyryn kanhasdr am ladrad, kanys pa ffordd bynac ydd el, nac [o]
 rodd nac o venthic, yr arglwydd a ddyly tair pvnt i bob dyn hyd y ganved
 67^{va} law. ¹⁷⁸⁴Val hyn y dily | o bydd kwynwr y kolledic rracddaw. ¹⁷⁸⁵Am abo
 blaidd y may hevyd kyhyryn kanhasdr y'r neb a'i kymero, o bydd kwyn
 rracddaw val y llall. ¹⁷⁸⁶Am hydd brenin gwedi lladdo kwn y brenin ef 25
 y may kyhyryn kanhastr; a naw vgaint o ariant a delir am hwnw hyd y
 ganved law. ¹⁷⁸⁷Arglwyð a aill vod yn gwynwr am hwnw, kanys ef i hvn
 biav.

^aMS owyr, o *changed to g*, + g *superscript* ^bMS pvnt, + p *superscript* ^cMS llawrvddith
^di gyrrv] *catchword* ^eMS grir ^fMS a ^gfirst r *superscript* ^hn *superscript* ⁱw *superscript*

¹⁷⁶⁰Is there *galanas* without an abetment? ¹⁷⁶¹Yes there is: if a man is killed with poison. ¹⁷⁶²Why is that? ¹⁷⁶³Because there is no flowing of blood in that [situation].

¹⁷⁶⁴There are nine abetments to theft, and 50 men to deny each of them. ¹⁷⁶⁵If the denial fails, the lord is entitled to three pounds. ¹⁷⁶⁶Who ought to charge an abetment of theft? ¹⁷⁶⁷The loser of the goods ought to do so. ¹⁷⁶⁸Why is the denial of an abetment of theft greater than for homicide? ¹⁷⁶⁹Because there are no designated men to deny an abetment, only the men that can be found. ¹⁷⁷⁰Is it possible to claim one abetment before a homicide? ¹⁷⁷¹No it is not, because the chief act is higher than the abetment. ¹⁷⁷²In what form is an abetment charged? ¹⁷⁷³It is charged on a relic three times, and denied three times.

¹⁷⁷⁴There are nine abetments of fire, and they are for stealth arson; and 50 men who can be found deny each one. ¹⁷⁷⁵The punishment if the compurgation fails is three pounds, because it involves a stealth act. ¹⁷⁷⁶And it is not possible to claim that abetment unless the owner of the house is the complainant, and he swears it on a relic lawfully.

¹⁷⁷⁷Three fires which are not compensated: the fire of a township smithy doing the work of the town. ¹⁷⁷⁸If that fire does damage in another town, it is to be compensated. ¹⁷⁷⁹The fire of a March muirburn on waste land. ¹⁷⁸⁰If that fire does damage in a dwelling [place], it ought to be compensated, as there ought not be a muirburn in a dwelling [place]. ¹⁷⁸¹And the fire of a township bath the damage it makes in that township is not compensated. ¹⁷⁸²If that fire does damage in another town, it ought to be compensated.

¹⁷⁸³The muscle of a hundred hands for theft, because whichever way it goes, whether *by* gift or by loan, the lord is entitled to three pounds for each man up to the hundredth hand. ¹⁷⁸⁴This is how he is entitled if the complainant of the loser is before him. ¹⁷⁸⁵For the carcass of a wolf there is also a muscle of a hundred hands to whoever takes it, if there is a plaint regarding it as with the other. ¹⁷⁸⁶For the king's stag after the king's dogs have killed it there is a muscle of a hundred hands; and nine score silver is paid for that one up to the hundredth hand. ¹⁷⁸⁷The lord may be a complainant for that one, because it belongs to him himself.

¹⁷⁸⁸Llyma y gyniver forth y dyly arglwydd da i wr yn kyfreithiawl.
 67^{vb} | ¹⁷⁸⁹Naw affaith galanas, a naw affaith lladrad, a naw affaith tan; a'i naw
 tavodiawc, a'i viij bynvarch, ac ehebawc,^a a bual, a swllt avr; a thor llong
 heb ddiank i fferchenawc, ac a vwrio mor i'r tir o'r a vo ymraint y mor tri
 llanw a thri^b thrai heb veddiant neb arnaw; a gwerth lleidr, a devddeng 5
 mvw dirwy o drais a lladrad ac ymladd; a'i rwydav, a'i amobr a'i abediw,
 a'i gamlwrw a'i vvwch lvdd a'i vvwch gwyl vor; a'i dayogav, a'i wesdvay,
 68^{ra} a'i vayrioni, a'i ebran; a gwaith i gan i wyr a | ddyl^c gwnevthvr gwaith
 iddo; a chyfraith i hely, a gwerth halogi i dir, ssef yw hyny pvnt o achos
 kyfraith ladd kelain, a gair yw hyny o dda y llowrvdd o'r pryd bigilidd; a 10
 da halocty a foadvr, a thavodwely; a'i veirch penill, a'i voch a'i vel i gan y
 tayogav i werth ymlayn arall; a gwerth y tervynav ac ev kosp; a ffob da
 diperchenawc; a tholl i velin.

¹⁷⁹⁰Beth yw^d galanas vwchelwr diswydd? ¹⁷⁹¹Chwebvw [a chwevgain
 mvw]^e gan arddrychavel dair gwaith. ¹⁷⁹²Nagef: chwevgain mvw gan i 15
 68^{rb} hardderchavel^f yw yr alanas, a chwe bw yw y syrhaed kelain; ac wr|th na
 bydd drychavel yn y syrhaed kelain na henwir y chwevgain ariant. ¹⁷⁹³Ac
 velly yn y lle y may naw mvw a naw vgain mvw y naw mvw yw y syrhaed
 a'r naw vgain mvw yw yr alanas.^g
¹⁷⁹⁴A oes raith i wadv mach? ¹⁷⁹⁵Nac oes: raith i wadv nad mach y sydd; 20
 gwedi addefer i vod ef yn vach nid oes raith i wadv.^h
¹⁷⁹⁶A oes lys ar wybyddiad? ¹⁷⁹⁷Nac oes: osid nid gwybyddiad gwedi
 bo gwybyddiad ynte, ni ellir i lyssv.
 68^{va} ¹⁷⁹⁸A oes le ynghyfraith y dyler damdwg da anghyfreithiawlⁱ a gyr am
 dda kynrychawl? ¹⁷⁹⁹Oes: o holir [da] diwahan vegis eidion, o chair peth 25
 y'w ddamdwg, ef a dylyir kayl kwbwl o'r eidion ac yna y damdyngir da
 absen.

¹⁸⁰⁰O chyll dall dda kyd goddiwedd yn gynrychawl, ni ddyleir i
 ddamdwng. ¹⁸⁰¹Pa le bynac y barner i ddyn ddamdwng ych ne vvwch
 wedi ymydawo a'i ddylediwrwydd, ni ddyleir i damdwg yn gimin a 30

^aMS hehebawc ^b+ thri ^cddyl] catchword ^dyw] superscript ^eFrom $\mathfrak{A}$ ^fMS
 harddechavel ^g+ ac deleted in ms. ^hMS wadv ⁱMS anghreithiawl

¹⁷⁸⁸Here are the many ways by which the lord is entitled to his man's goods lawfully. ¹⁷⁸⁹The nine abetments of *galanas*, and the nine abetments of theft, and the nine abetments of fire; and his nine tongued-ones, and his 8 packhorses, and a falcon, and a horn, and gold coins; and a wrecked ship whose owner did not escape, and whatever the sea casts to the land as much as remains in the sea three ebbs and three flows without anyone [claiming] possession to it; and the value of a thief, and twelve cows *dirwy* for violence and theft and fighting; and his nets, and his *amobr* and his *ebediw*, and his *camlwrw* and his household cow and his sea feast cow; and his villeins, and his *gwestfa*, and his *maer*-lands, and his horse-share; and work from the men who ought to do work for him; and his law of hunting, and the value of polluting his land, that is a pound according to law for committing a killing, and what he receives from the goods of the homicide from time to time; and goods from a spoiled house and a fugitive, and tongue-wound; and his fed horses, and his pigs and his honey from the villeins which he sells [to him] before [he sells to] another; and the value of his boundaries and their punishments; and all ownerless goods; and the toll of his mill.

¹⁷⁹⁰What is the *galanas* of a nobleman without office? ¹⁷⁹¹Six cows *and six score cows*, with three augmentations. ¹⁷⁹²No: the six score cows with three augmentations is the *galanas*, and the six cows are the *sarhaed* of a corpse; and as there is no augmentation on the *sarhaed* of a corpse the six score silver is not named. ¹⁷⁹³And so in the place where there are nine cows and nine score cows the nine cows is the *sarhaed* and the nine score cows is the *galanas*.

¹⁷⁹⁴Is there a compurgation for denying a surety? ¹⁷⁹⁵No there is not: there is a compurgation for denying he was not a surety; after he has acknowledged that he is a surety there is no compurgation to deny.

¹⁷⁹⁶Is there an objection on knowers? ¹⁷⁹⁷No there is not: in so much that are no knowers after he was a knower himself, he cannot be objected to.

¹⁷⁹⁸Is there a case in law where unlawful goods are to be appraised and a charge made for present goods? ¹⁷⁹⁹Yes there is: if indivisible *property* such as a bullock is claimed, if a part is found to be appraised, he is entitled to have the whole [worth] of the bullock and in that case absent property is appraised.

¹⁸⁰⁰If a blind person loses property although he catches up with it and it is present, it ought notto be appraised. ¹⁸⁰¹In whatever place a man is judged to appraise an ox or a cow after it has passed its prime, it ought

thrvgaint; kany's i werth yn i delediwrwydd oedd drvgaint, ac a ymedewis
 68^{vb} a'r gwerth hwnnw. ¹⁸⁰²A hwnnw | yw argav damdwng. ¹⁸⁰³Val hyn y dyly
 roi i lw yn y lle y barner i ddyn ddamdwng am dda:^a i lw nas roddai heb
 hyn a hyn, ac nas rroddai hyn a hyn, ac y kai hyn yrddo.

¹⁸⁰⁴Amws yn pori allan, kolli i vrait a wna a chyd kollo ef vrait amws, 5
 ni chyll ef vrait palffrai. ¹⁸⁰⁵Ac velly y bydd am vilgi heb dorch.

¹⁸⁰⁶A oes lle ynghyfraith y dyleo^b dyn ardrethv tir dyn arall ac na ddyleo
 i ardrethv iddo e hvn? ¹⁸⁰⁷Oes: o thal dyn dir dros alanas yn wayttir o
 dir ardrethol, ac wedi hyny kayl ohono vn o'r penswyddav yn y llys, yna
 69^{ra} y dyly ef ardrethv i dir a dalodd | yn wayttir;^c ac o vrait i swydd nid 10
 ardretha i dir e hvn.

¹⁸⁰⁸A oes le ynghyfraith y dylaer tal ac ail tal am vn dyled? ¹⁸⁰⁹Oes: od
 a dyn yn vach ar gymell da pryd na allo, ef^d a ddyly roi i lw na aill gymell
 kyd deler a chrair bevnvdd attaw; a'r dydd^e ni roddo i lw, kymhelled nev
 daled. ¹⁸¹⁰O daw yr hawlwr at y mach dengwaith ac erchi iddo gymell 15
 y vechnieth nev wadv nas dichon; a gwadv o'r mach nas dichon y dydd
 hwnw. ¹⁸¹¹Tranoeth dyvod yr hawlwr ar y mach ac erchi iddo gymell nev
 wadv nas dichon, a'r dydd hwnw bod yn well gan y mach no rroi i lw.
 69^{rb} ¹⁸¹²Ac no chymell | ar y talawdr talv ev hvn a llyna^f gan y mach gwad
 y dydd kyntaf a thal dranoeth. ¹⁸¹³Ac wedi hyny dyvod yr hawlwr ar y 20
 talawdr a chrair, ac erchi iddo lw gweilydd gwadv^g nev dalv, a bod yn
 well gan y talawdr talv no gwadv, a llyna yr ail tal.

¹⁸¹⁴I wadv syrhaed y bo gwayd rvdd, llw tri dyn nesaf ev gwerth; i wadv
 syrhaed y del gwayd hyd arffed, llw pedwargwyr nesa ev gwerth; i wadv
 syrhaed y del gwaed hyd lawr, llw pvm nyn nesaf ev gwerth. ¹⁸¹⁵Ac velly y 25
 69^{va} gwedir syrhaed y bo klaissia v triko tri nawettyd ar ddyn. | ¹⁸¹⁶Tri gwaed
 y sydd ni thelir ev gwerth, ac od addevir ef a delir y syrhaed i'r dyn.

^a a *superscript* ^b y *superscript* ^c yn wayttir] *catchword* ^d MS eff ^e MS dydydd ^f MS llyn
^g + a llyna *underlined*

not to be appraised for as much as three score, because its value in its prime was three score, and it left that value. ¹⁸⁰²And that is the stay of sworn appraisal. ¹⁸⁰³This is how a man is to give his oath where it is judged that a man may make sworn appraisal for property: he would not give his oath without such and such, and that he would not give such and such, and that he would get so much for it.

¹⁸⁰⁴A destrier grazing outside, it loses its status and although it loses the status of a destrier, it does not lose the status of a palfrey. ¹⁸⁰⁵And so for a greyhound without its collar.

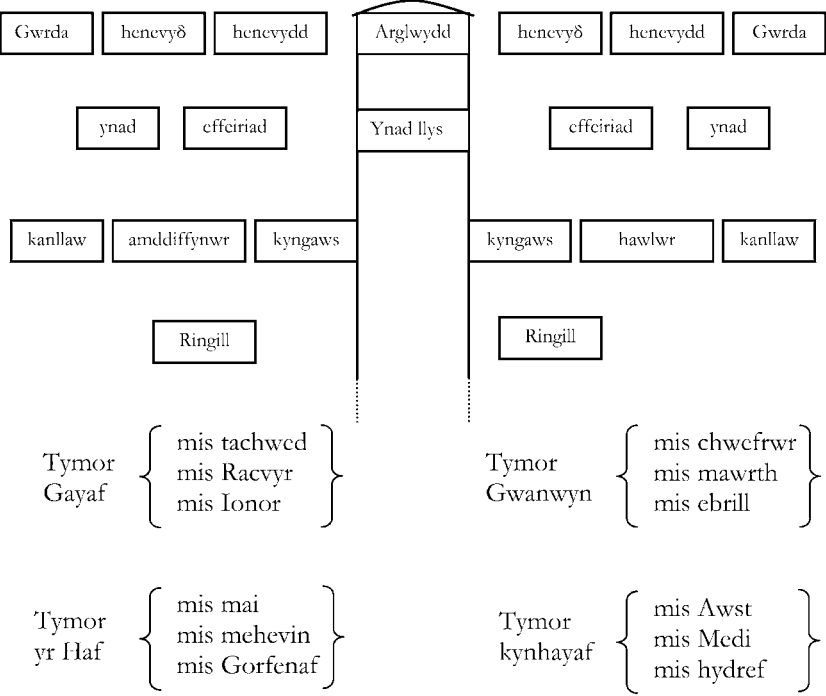
¹⁸⁰⁶Is there one place in law where a man is entitled to tax the land of another man and is not entitled to tax it for himself? ¹⁸⁰⁷Yes there is: if a man pays land for *galanas* as bloodland from taxable land, and after that he receives one of the chief offices in the court, then he ought to tax the land which he paid as bloodland; and by the privilege of his office he does not tax his own land.

¹⁸⁰⁸Is there a case in law where there ought to be a payment and a second payment for one debt? ¹⁸⁰⁹Yes there is: if a man becomes a surety on compelling goods when he is not able to [compel the goods], he ought to give his oath that he is not able to compel although a relic may be brought to him daily; on the third day he does not give his oath, let him compel or pay. ¹⁸¹⁰If the claimant comes to the surety ten times and asks him to compel his suretyship or deny that it is not valid; and the surety shall deny that it is not valid that day. ¹⁸¹¹The next day the claimant comes to the surety and asks him to compel or deny that it is not valid, and that day the surety prefers it to giving his oath. ¹⁸¹²And he does not compel the debtor to pay himself and that is from the surety a denial on the first day and a payment the next day. ¹⁸¹³And after that the claimant comes to the debtor with a relic, and asks him [for] a fore-oath to deny or pay, and the debtor prefers to pay than to deny, and that is the second payment.

¹⁸¹⁴To deny *sarhaed* where there is free [flowing] blood, the oath of three men nearest in status; to deny *sarhaed* where blood flows to the lap, the oath of four men nearest in status; to deny *sarhaed* where blood flows to the floor, the oath of five men nearest in status. ¹⁸¹⁵And in this way is denied *sarhaed* where there are bruises which last three nine days on a person. ¹⁸¹⁶There are three bloods whose value are not paid, and if they are suffered the man's *sarhaed* is to be paid to him.

¹⁸¹⁷Ni ddyleir iawn am yd ar i droed gwedi kalan gayaf. ¹⁸¹⁸Ni ddyleir
dodi kroes yn yd nac yngwellt namyn gwarche. ¹⁸¹⁹Ac ni ddily kroes
y messyryd namyn mesobyr; ssef yw hwnw o chaif arglwyð voch yn i
goed o'r pvméd dydd kyn gwyl Vihangel hyd y pymthecved dydd gwedi
y kalan, ef a ddily ladd y ddecved hwch, ac velly o vn i vn hyd y diwaytha. 5
^{69^{vb}} ¹⁸²⁰Ac ni ddily priodawr kadw i goed namyn o dridie kyn gwyl | Vihangel
hyd y decved dydd gwedi y kalan. ¹⁸²¹A'r moch a gaffo yn i goed yn hyny
o amser, lladded y decved hwch. ¹⁸²²Ac ni ddily ef ladd y moch o vn i
vn val y dyly^a yr arglwydd. ¹⁸²³Ac ni ddily kroes rrac anivail vod. ¹⁸²⁴Ac
ni ddily perchenawc ddihevro i voch am vessyryd, oni ddelir wynt yn y 10
koed; kani ddyleir ariantal am i gweithred namyn i lladd val i dywedpwyd
vchod.

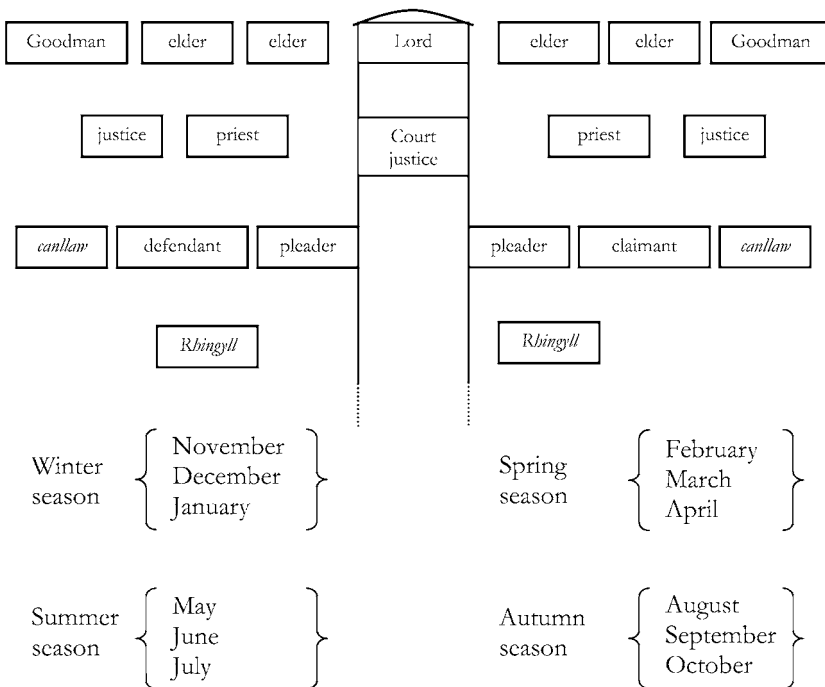
70^{ra} 1825



^aMS dyl

¹⁸¹⁷There ought to be no compensation for corn which is still standing after the calends of winter. ¹⁸¹⁸No cross ought to be placed in corn or in grass but impounding only [is right]. ¹⁸¹⁹And no cross ought to be placed in pannage but acorn-fee; that is if a lord finds pigs in his woods from the fifth day before Michaelmas to the fifteenth day after New Year's day, he is entitled to kill every tenth sow, and so from one to one until the last. ¹⁸²⁰And a proprietor is not entitled to preserve his wood except from three days before Michaelmas to the tenth day after New Year's day. ¹⁸²¹And of the pigs he finds in his woods in that time, let him kill every tenth sow. ¹⁸²²And he is not entitled to kill the pigs from one to one as the lord is entitled to do. ¹⁸²³And there ought to be no cross to prevent an animal. ¹⁸²⁴And the owner is not entitled to release his pigs from an acorn-fee, unless they are caught in the woods; because there ought not to be money payment for their action but they are to be killed as was said above.

1825



70^{va} ¹⁸²⁶Llyma gyniver fordd y dyly keidwaid^a vod: i gadw geni a meithring, ac i gadw kyn koll, a chadw gwesdai, a chadw tir a dayar, a chadw braint, a chadw alldvdayth gan ddyn, a chadw haint mewn llwdwn.

¹⁸²⁷A llyma y rrvw wyr a ddyly vod yn geidwaid ym hob vn o hyn. ¹⁸²⁸I gadw geni a meithring a chadw kyn koll: gwyr vn vrait ac amddiffynwr, ⁵ a chyn ni bo braint i'r amddiffynwr, rraid yw bod braint i'r keidwaid. ¹⁸²⁹I gadw gwesdai, dynion y ty; i gadw tir a dayar, vchelwyr o aminiogav tir. ¹⁸³⁰I gadw braint, gwyr breiniawl,^b i gadw alldvd, gwyr addwyn dianllad. 70^{vb} ¹⁸³¹I gadw | haint mewn llwdwn, kymydogion addwyn dianllad. ¹⁸³²Ac yn addwyn y may raid pob keidwad. ¹⁸³³Dav le y dichon alldvd ymryddhav ¹⁰ drwy ranv a'i arglwydd yn ddav haner, kyd boed drwc gan i arglwyð:^c pan el i vamwys, ac alldvd tramor a vyno myned i'r wlad yr heniw ohonai. ¹⁸³⁴Ac o thric yn y wlad hwy no hyd y tri gwynt nesaf y gallo vyned y'w wlad. ¹⁸³⁵Ac onid a yna, ef a ddyly ymchwelw y'w alldvdeth drachgefyn i'r lle y bv gynt. 15

¹⁸³⁶Val hyn y dyleir holi alldvd: gwedi^d ymrwymer ynghyfraith ac erchi 71^{ra} o'r ynad vddvnt ymddywedvd, yna y dyly yr hawlwr | nev davawd^e drosdo dywedvd 'messvr vy hawl i y gwr hwn', a henwed y gwr ar yr alldvd. ¹⁸³⁷A henwed yr alldvd 'a dylyv^f ohonod ti vod yn alldvd imi a bod dy rieni yn alldvdion i'm rrieni i ac y dylei dithe vod yn^g alldvd i mine? ²⁰ ¹⁸³⁸Ac o gwedi hyny, y may i mi ddigawn a'i gwyr a rrygychwyn ohonod yn anghyfraithiawl i wrthyf. ¹⁸³⁹Ac o gwedy hyny y may i mi ddigon a'i gwyr, ac ar y gyfraith y dodaf y dyli di ddyvod drachefyn.' ¹⁸⁴⁰Yna y dyly yr amddiffynwr dywedvd vn o dri ateb, ai adde, ai gwadv, ai arddelw 71^{rb} kyfreithiawl val na bo rraid iddo | i wadv. ¹⁸⁴¹Os adde a wna, ayd y'w ²⁵ alldvdayth drachefyn. ¹⁸⁴²Os i wadv a wna, mwynhayr gwybyddiaid yr hawlwr a llyssed yll wynt os myn. ¹⁸⁴³Os ynte a ddywaid 'priodawr wyf i, a digawn ym o geidwaid a gattwo vymbriodolder genyf, ac ar y kyfreith y dodaf na ddyly priodawr ateb o hawl alldvdayth', yna y dyly yr ynad kymrvd keidwaid. ¹⁸⁴⁴Ac o byddant kwbwl a braint yn llaw y gwyr, barned ³⁰ yr ynad^h ef yn ryð; ac vellv y may am alldvd, os ef e hvn a ymwrthladd

^aw superscript ^bw superscript ^c+ yn ddav haner pan *underlined with a mark in the margin* ^dMS gwedi ^enev davawd] catchword ^fv superscript ^gMS yn, y superscript ^h+ deleted in ms.

¹⁸²⁶These are the number of ways that maintainers should be [used]: for maintaining birth and rearing, and for keeping before loss, and for maintaining guests, and maintaining land and earth, and maintaining status, and maintaining the alien status of a man, and maintaining a disease in an animal.

¹⁸²⁷And these are the kind of men who ought to be maintainers in each of these cases. ¹⁸²⁸For maintaining birth and rearing and keeping before loss: men of the same status as the defendant, and although the defendant has no status, the maintainers must have status. ¹⁸²⁹To maintain guests, the men of the house; to maintain land and earth, noblemen as land neighbours. ¹⁸³⁰To maintain status, men with status; to maintain an alien, competent moral men. ¹⁸³¹To maintain disease in an animal, competent moral neighbours. ¹⁸³²And every maintainer must be competent. ¹⁸³³There are two places where an alien may release himself through sharing in two halves with his lord, although it is bad for the lord: when he goes to mother-right, and an alien from across the sea who wishes to go to the land he originated from. ¹⁸³⁴And if he lives in the land [for] longer than the next three winds he can go to his land. ¹⁸³⁵And if he does not go then, he is to return to his alien status again to the place where he was before.

¹⁸³⁶This is how an alien ought to be claimed: after he has bound in law and the justice asks them to speak, then the claimant or his representative on his behalf ought to say 'this is the extent of my claim against this man', and let him name the man to be an alien. ¹⁸³⁷And let the alien be named 'are you entitled to be an alien to me and that your parents were aliens to my parents and that you then are entitled to be an alien to me?' ¹⁸³⁸And if you deny that, I have sufficient who know that you departed unlawfully from me. ¹⁸³⁹And if you deny that I have sufficient who know it, and I put it to the law that you ought to return to me again.' ¹⁸⁴⁰Then the defendant is entitled to state one of three answers, either to acknowledge, or to deny, or to take a lawful *arddelw* so that he does not need to deny. ¹⁸⁴¹If he acknowledges, let him go to his alien status a second time. ¹⁸⁴²If he denies it, let the knowers of the claimant be used and let them all be objected to if he wishes to do so. ¹⁸⁴³If he says 'I am a proprietor, and I have enough maintainers to maintain my proprietorship for me, and I put it to the law that a proprietor is not entitled to answer to a claim of alien status', then the justice should take the maintainers. ¹⁸⁴⁴And if they are complete and have the status of the man known to them, let the justice judge him to be free; and so it is regarding an alien, if he himself resists the claim.

- 71^{va} a'r hawl. ¹⁸⁴⁵Os vchelwr^a arall a vydd yn ymberchenogi o'r allddvd | a bod ymrysson pwy a dyly ymrwymo yny, kyfyreith a ddywaid pan yw yr vchelwr a ddyly ymrwymo dros i allddvd val dros da arall. ¹⁸⁴⁶A threch yw i geidwaid ef i gadw i allddvd ganthaw noc yr eiddo, ac no gwybyddiaid yr hawlwr; kani chyingain na thystyon na gwybyddiaid ar dor keidwaid. 5
¹⁸⁴⁷A chyd boed perchenawc dyn ar i allddvd val ar dda arall, nid vn vrant; ni ddylyeir damdwng allddvd.
- ¹⁸⁴⁸Messvr tervyn y rrwng dav gantref: ix troedvedd. ¹⁸⁴⁹Tervyn dav
71^{vb} gymwd: saith droedvedd. ¹⁸⁵⁰Tervyn dwy dref: pvm troedvedd. |¹⁸⁵¹Ter-
vyn dav randir: tri throedvedd. ¹⁸⁵²Tervyn dwy erw: dwy gwys, a hwnw 10
a elwir sinach. ¹⁸⁵³Ac arglwydd a ddyly kosp y tervyne ac ev gwerth
wynt. ¹⁸⁵⁴Messvr ffordd kyfreithiawl yw gwrvd a haner. ¹⁸⁵⁵Dwy ffordd
kyfreithiawl a ddyly vod ymhob tref: vn ar hyd, ac arall ar draws. ¹⁸⁵⁶Cxx^b
δ a ddyly yr arglwydd am yredic y ffordd, ac ni ddyleir dim ir hav na'i
llyfnv, kani ddyleir kosp am ddim er i wellav. ¹⁸⁵⁷Dav droedlwybyr a ddyly 15
pop kyvanedd: vn y'w eglwys, ac vn y'w dyrva. ¹⁸⁵⁸Gwerth troedlwybyr
72^{ra} yw xxxiii δ ac i berchenawc | y tir^c y bo y troydlwybr arno yr a y gwerth.
¹⁸⁵⁹Ac nid kosp i arglwydd er troydlwybr, kanys vn o'r tair over groes
yw kroes ar lwybr. ¹⁸⁶⁰Messur hwylvn kyfreithiawl yw ssaith droedvedd.
¹⁸⁶¹Pob kyvanedd a ddyly hwylva i'r diffaith kyffredin y dref, a thalv tir 20
arall amdanaw. ¹⁸⁶²Ni aill neb o raddav tir kadw tir rac i gilidd. ¹⁸⁶³Sef yw
graddav tir: brodvr, a chefynderw, a chyfynderw; kanys yr adran a ddaw
drachefyn. ¹⁸⁶⁴Ni ddyly nai adran. ¹⁸⁶⁵Ni ddyleir achvb ar dir kyd, kanys
72^{rb} pob lle a | ddyleir i ranv eithr tri lle: melin, a derw, a chored. ¹⁸⁶⁶Ar tri hyny
ni ddyleir achvb arnaddvnt vyth nac yn vn lle: oni bydd negyf y mab ieva 25
o ranv y tir. ¹⁸⁶⁷A chyd bod negyf, ni ddyleir achvb ar i dyddyn breiniawl
ef.^d ¹⁸⁶⁸Ni ddyleir gwerthv tir na'i dragwyddoli heb genad a chydvndeb
brodyr,^e a chefyndr, a chyfyrdyr. ¹⁸⁶⁹Ni ddyleir dirwy am ddim i'r godde
heb weithred.^f

^ay amended to v ^bc superscript ^cy tir] catchword ^d+ N deleted in ms. ^eMS brodr
^fHand I

¹⁸⁴⁵If another nobleman claims ownership of the alien and there is a debate as to who should bind [to law] on that, the law says that it is the nobleman who ought to bind himself for his alien as he would for any other goods. ¹⁸⁴⁶And his maintainers are superior to maintain that he had an alien to those [to maintain] the property, and [are superior to] the knowers of the claimant; because neither witnesses nor knowers are permitted against maintainers. ¹⁸⁴⁷And although the man is the owner of his alien as he is on other goods, they are not of the same status; he is not entitled to apply sworn appraisal to an alien.

¹⁸⁴⁸The measure of a boundary between two *cantrefs*: 9 feet. ¹⁸⁴⁹The boundary of two commotes: seven feet. ¹⁸⁵⁰The boundary of two townships: five feet. ¹⁸⁵¹The boundary of two sharelands: three feet. ¹⁸⁵²The boundary of two acres: two furrows, and that is called a balk. ¹⁸⁵³And the lord is entitled to the punishment for the boundaries and their values. ¹⁸⁵⁴The measure of a lawful road is a fathom and a half. ¹⁸⁵⁵There ought to be two lawful roads in every township: one along, and another across. ¹⁸⁵⁶The lord is entitled to 120 d. for ploughing the road, and he is not entitled to anything for sowing or levelling it, because there is no punishment for anything which is done to make better. ¹⁸⁵⁷Every dwelling place ought to have two footpaths: one to its church, and one to its watering place. ¹⁸⁵⁸The value of a footpath is 33 d. and the value goes to the owner of the land that the footpath crosses. ¹⁸⁵⁹And the lord does not get the punishment for the footpath, because one of the three vain crosses is a cross on a path. ¹⁸⁶⁰The measure of a lawful thoroughfare is seven feet. ¹⁸⁶¹Every dwelling place is to have a thoroughfare to the common waste ground of the township, and other land is to be paid for it. ¹⁸⁶²Nobody from the degrees of landowners are to keep land from each other. ¹⁸⁶³These are the degrees of landowners: brothers, and cousins, and second cousins; because the redivision returns. ¹⁸⁶⁴A nephew is not entitled to redivision. ¹⁸⁶⁵There ought to be no retention on joint land, because every place is to be divided except for three places: a mill, and oak woods, and a weir. ¹⁸⁶⁶And those three are not to be retained ever or in any one place: unless there is a refusal from the youngest son for sharing the land. ¹⁸⁶⁷And although there is a refusal, he ought not to retain his privileged residence. ¹⁸⁶⁸Land ought not to be sold or settled for ever without the permission and agreement of brothers, and cousins, and second cousins. ¹⁸⁶⁹There ought to be no *dirwy* for anything for the intention without an act.

¹⁸⁷⁰Hyn ydoed wydi i scrivenv yn y llyfr y copied hwn ohono. ¹⁸⁷¹Y llyfr hwnn a gавos Einiawn ap Adda pan vv yngharchar ymhwmfred gan y
⁷²^{ra} cwnstabył, | a'r kwnstabył a'i kavas gan brior y vynachloc a hanoeð o
 Ddehe6barth. ¹⁸⁷²Ac ni oes athrondysc^a ar gyfraith namyn y sydd yn y
 llyfr hwn kysdal a hwn.^b

5

⁷³^{ra} ¹⁸⁷³Llyma^c y gyniver ffordd y gwahan dyn a'i dda, ac y kyngain iddaw
 i holi yn kyfreithiawl: lladrad, a thrais, ac anghyvarch, echwyn, ac
 adnav, a benthic, lloc, a chyfnawid, a llesgedd, gwarche, a chychwyn
 anghyfreithiawl.

¹⁸⁷⁴Llyma val y dyleir traythv hawl ladrad.

10

¹⁸⁷⁵Dav rryw ladrad y sydd: lladrad kynhyrchawl, a lladrad anghynyr-
 chawl. ¹⁸⁷⁶Os lladrad kynhyrchawl vyð, damdwng a ddyleir amdanaw, eithr
 tri ffeth ni ad kyfreith i damdwng: blawd, a gwenyn, ac ariant. ¹⁸⁷⁷Ac am
 y tri hyny y dyleir gyr. ¹⁸⁷⁸O bydd llesdr yn ev kylch, damdwng a ddyleir
⁷³^{rb} am|danvnt. ¹⁸⁷⁹Kynta peth a ddyleir, llyssv yr ynad o bydd a vno i lyssv
 o'r pleidiav; kanys kyn kyweirio y pleidie y dyleir i lyssv, ac oni lysir yna,
 ni ellir i lyssv gwedi hyny.

¹⁸⁸⁰Tair ffordd y llyssir ynad: i vod yn gyngaws gynt am y dadyl hono,
 neu gymrvd gobyr yn erbyn y ddadyl hono, neu roddi dysc i vn o'r pleidie
 gwedi i dyvod i'r mays; ac o gyrrir arno vn o'r tri hynny ni ellir praw arno
 onid i lw e hvn i wadv.

¹⁸⁸¹Gwedi bod i lysiant yr ynad a roddi o'r arglwydd kyfreith y
 rryngthvnt, yna y dyl y lleidr pan ðel i'r orsedd galw am davawd, a
⁷³^{va} dywedvd i vod yn wirion ac arddelw kyfreithiawl. ¹⁸⁸²Ac | yna y dyl
 yr hawlwr dywedvd e hvn na ddyl y lleidr davawd tra vo hawl ladrad
 arno; am hyn y dyleo golli aylawd nev enaid amdanaw, kanys anolo yw a
 ddywetto neb drosdo namyn ef e hvn kyn ymrwymo ynghyfraith. ¹⁸⁸³Ac
 yna y dyl yr ynad barnv na ddyl ef davawd am y ddadl y dyleo golli
 aylawd nev enaid, eithyr tri dyn a ddyl tavawd drosdunt ym hob lle:
 gwraic, ac allud ac anghyviaith, a chric anianawl.

30

¹⁸⁸⁴Yna y dyl yr ynad kyweirio pleidie yn gyfreithiawl val y dyle wynt
 vod. ¹⁸⁸⁵Kyweirio plaid yr hawlwr yn gynta. ¹⁸⁸⁶A llyma val y dyleir i
 chwyeriaw:^d yr arglwydd a ddyl eise a'i gevyn ar yr havl nev ar ir en;

^aMS athrondysc ^bRemainder of page is blank apart from the catchword ^cllyma]
 catchword, Hand II ^de superscript

¹⁸⁷⁰This was written in the book from which this was copied. ¹⁸⁷¹This book Einion ap Adda got from the constable when he was in prison in Pontefract, and the constable got it from the prior of the monastery who came from south Wales. ¹⁸⁷²And there is no learning in law as good as that which is in this book.

¹⁸⁷³These are the number of ways a man can be separated from his goods, and he is permitted to claim them lawfully: theft, and violence, and surreption, loan, and deposit, and lending, hire, and exchange, and negligence, impounding, and removing unlawfully.

¹⁸⁷⁴This is how a claim for theft should be treated.

¹⁸⁷⁵There are two kinds of theft: theft which is present, and theft which is not present. ¹⁸⁷⁶If it is a present theft, sworn appraisal ought to be applied to it, apart from three things for which the law does not allow sworn appraisal: flour, and bees, and money. ¹⁸⁷⁷And for those three there ought to be a charge. ¹⁸⁷⁸If there is a vessel about them, there ought to be sworn appraisal for them. ¹⁸⁷⁹The first thing which ought to be done, to object to the justice if there is one from the parties who wishes to object to him; because before arranging the parties he ought to be objected to, and if he is not objected to then, he may not be objected to after that.

¹⁸⁸⁰Three ways a justice is objected to: for being a pleader in that case previously, or for taking a fee against that case, or giving learned advice to one of the parties after coming to the field; and if he is charged with one of those three [cases] there is no proof in relation to him except his own oath to deny it.

¹⁸⁸¹After the justice has been objected to and the lord has set law between them, then the thief when he comes to the court is entitled to call for a representative, and to state that he is innocent with a lawful *arddelw*.

¹⁸⁸²And then the claimant ought to state himself that a thief is not entitled to a representative whilst there is a claim of theft against him; for this he should lose a limb or his life for it, because what anyone other than he himself says on his behalf is void before binding to law. ¹⁸⁸³And then the justice ought to judge that he is not entitled to a representative for the claim and he is to lose a limb or his life, except the three men who are entitled to a representative on their behalf in every situation: a woman, and an alien and a foreign-tongued man, and a congenital stammerer.

¹⁸⁸⁴Then the justice ought to arrange the parties lawfully as they should be arranged. ¹⁸⁸⁵The claimant's party is arranged first. ¹⁸⁸⁶And this is how it is to be arranged: the lord ought to sit with his back to the sun or to

73^{vb} a dav | henevydd gyffredin vn o bob tv iddaw; a dav wrda o bob tv i'r
 rrain,^a a rrai hyny a vydd tysdion^b kyfreithiawl dilyssiant. ¹⁸⁸⁷Ar ynad llys
 yn eisde rrac bron yr arglwydd; ac ynad y kymwd o'r naill dv iddaw; a'r
 yffeiriad ar tv arall; a fflaid yr hawlwr ar y tv assw i'r ynad; a fflaid yr
 amddiffynwr ar y tv deav iddaw; a'r ddav rringill yn ssevyll vwch ben y 5
 ddwy blaid y rrac anossdegv o neb. ¹⁸⁸⁸Ac yna y dyly yr ynad govn i'r
 hawlwr 'pwy a holi di?'. ¹⁸⁸⁹Ac yna y dyly ynte i henwi, ac yna y dyly yr
 ynad govn iddaw ef 'a wyd barod ti y'w holi ef val y barno kyfreith?', ac
 74^{ra} yna dyweded ynte 'wyf'. ¹⁸⁹⁰Ac yna govyned | yr ynad^c i'r amddiffynwr
 'a wyd barod ti i ateb val i barno kyfreith?' ac yna dyweded ynte 'wyf'. ¹⁸⁹¹Ac yna govyned yr ynad i'r arglwydd 'a wyd ti yn rroddi kyfreith y
 rryngthvnt?', ac yna dweded ynte 'ydywy'.^d ¹⁸⁹²Ac yna dangosed yr ynad i
 lle i'r pleidie. ¹⁸⁹³Ac yna govyned yr ynad i'r hawlwr 'pwy dy gyngaws di
 a ffwy dy ganllaw?' o bydd hawl y dyleo kyngaws a chanllaw vod arnai;
 ssef yw y rai hyny tir, nev varch, nev eidion, nev drvgaint o ariant, nev a 15
 vo mwy.
¹⁸⁹⁴Ni ddily yr ynad llvddias plaid i neb onis llydd y blaid arall, ac ni
 ellir kyngaws a chanllaw am hawl a vo llai no hyny. ¹⁸⁹⁵Ac yna dyweded
 74^{rb} | yr hawlwr pwy i gyngaws a ffwy i ganllaw, ac yna govyned yr ynad 'a
 ddodi di koll a chayl yn ev pen hwy?', ac yna dweded ynte 'dodaf'. ¹⁸⁹⁶Ac 20
 yna govyned yr ynad 'a gymerwchi koll a chayl yn ych pen chwi?', ac yna
 dyweden wynte 'kymerwn drosdo a thros i ddevnyddie yn oed y dydd
 heddiw'. ¹⁸⁹⁷Ac yna govyned yr ynad i'r amddiffynwr 'pwy dy gyngaws a
 ffwy dy ganllaw?', ac yna dyweded ynte pwy i gyngaws a ffwy i ganllaw,
 a dangosed wynt. ¹⁸⁹⁸Ac yna govyned yr ynad 'a ddodi di koll a chayl 25
 yn ev^e pen hwy?', ac yna dyweded ynte 'dodaf heddiw drosod a thros
 74^{va} vy nev|nyddie'. ¹⁸⁹⁹Ac yna govyned yr ynad 'a gymerwchi koll a chayl
 yn ych pen?'. ¹⁹⁰⁰Dywedent wyntav 'kymerwn yn oed y dydd heddiw'.
¹⁹⁰¹Ac yna doded y rringill nawdd nad anosdeged neb onid y pleidie a
 ryddha kyfreith vddvnt ddywedvd. ¹⁹⁰²Ac yna mynaged yr ynad gosbe yr 30
 anosdec. ¹⁹⁰³Sef yw hyny, tair bv w kamlwrw nev naw vgaint o ariant, a'r
 gair a ddywetto yn anolo iddaw ef, i'r^f neb i dywetter ir porth iddaw o'i
 ben ef. ¹⁹⁰⁴O dywaid agen vn o'r pleidie yn i ol ef, ni bydd anolo iddo ef
 o'i ben i hvn y gair gwedi hyny.

^a + i deleted at the end of the word ^b MS tysddion, d deleted in ms. ^c yr ynad] catchword

^d MS ydwwy, w amended to y ^e e superscript ^f + r superscript

the weather; and two common elders one on either side to him; and two goodmen on either side of these, and those will be the lawful and unobjectionable witnesses.¹⁸⁸⁷ And the court justice sits before the lord; and the commote justice on one side of him; and the priest on the other side; and the claimant's party on the left hand side of the justice; and the defendant's party on the right hand side of him; and the two *rhingylls* standing before the two parties to prevent anybody from breaking the silence.¹⁸⁸⁸ Then the justice ought to ask the claimant 'against whom do you make a claim?'.¹⁸⁸⁹ And then he ought to name him, and then the justice ought to ask him 'are you ready to make a claim against him as the law judges?'; and then let him say 'yes I am'.¹⁸⁹⁰ And then let the justice ask the defendant 'are you ready to answer as the law judges?' and then let him say 'yes I am'.¹⁸⁹¹ And then let the justice ask the lord 'are you ready to place the law between them?'; and then let him say 'yes I am'.¹⁸⁹² And then let the justice show the parties to their places.¹⁸⁹³ And then let the justice ask the claimant 'who is your pleader and who is your *canllaw*? if it is a claim which is entitled to have a pleader and a *canllaw* for it; those ones are land, or a horse, or a bullock, or three score silver, or more.

¹⁸⁹⁴The justice is not to obstruct any party unless he obstructs the other party, and there is to be no pleader or *canllaw* for a claim which is less than that.¹⁸⁹⁵ And then let the claimant state who his pleader and who his *canllaw* is, and then let the justice ask 'do you place loss and gain in their mouth?'; and then let him say 'yes I do'.¹⁸⁹⁶ And then let the justice ask 'do you accept loss and gain in your mouths?'; and then let them say 'yes we will accept it on his behalf and on behalf of his matters in the set time today'.¹⁸⁹⁷ And then let the justice ask the defendant 'who is your pleader and who is your *canllaw*?'; and then let him say who his pleader and who his *canllaw* is, and let him show them.¹⁸⁹⁸ And then let the justice ask 'do you place loss and gain in their mouths?'; and then let him say 'yes I will place it today on my behalf and on behalf of my matters'.¹⁸⁹⁹ And then let the justice ask 'do you accept loss and gain in your mouths?'.¹⁹⁰⁰ Let them say 'we accept it in the set time today'.¹⁹⁰¹ And then let the *rhingyll* designate the place a refuge so that nobody except the parties may break the silence and release law for them to speak.¹⁹⁰² And then let the justice state the punishments for [breaking] the silence.¹⁹⁰³ These are, three cows of *camlwrw* or nine score silver, and the word which is said will be void for him, for anyone to whom something is said to assist him from his own mouth.¹⁹⁰⁴ If any of the parties speak after him however, any word from his own mouth will not be void to him after that.

- 74^{vb} ¹⁹⁰⁵Yna y | dyly yr ynad^a erchi i'r pleidie 'ymddywedwch weithian'.
¹⁹⁰⁶Yny dyly yr hawlwr bod krair ganthaw, ac yna kymered y krair yn
y llaw ddeav iddaw a'r llaw assw ar y glvst ddeav i'r llwdwn (os llwdwn
vydd; oni bydd lwddwn, doded i law arno yn y lle y myno). ¹⁹⁰⁷A thynged
i'r krair ysydd yn i law nad oedd berchenawc neb ar y da hwn namyn 5
ef a'i arglwydd a'i wraic briawd (o bydd iddo) pan ddwcpwyd yn lladrad
i ganthaw, ac nas gwahanawdd dim ac ef namyn lladrad (a henwed y
75^{ra} tymor | yn y^b vlwyddwn, a'r mis yn y tymor, a'r wythnos yn y mis, a'r
dydd yn yr wythnos). ¹⁹⁰⁸Ac velly tynged yr ail waith a'r drydedd waith,
ac nid rraid iddo henwi y lleidr. ¹⁹⁰⁹A rraid yw i'r neb i bo y da yn i law 10
atdeb amdanaw; ssef y dyly, vn o dri atdeb, ai keidwaid a gatwo geni a
meithring, ai kadw kyn koll, ai arddelw a'i kymero o'i law. ¹⁹¹⁰Oni arddelw
yn y mays, ef a ddyly oed wrth y lle y bo ynddaw. ¹⁹¹¹Ac o daw i arddelw yn
yr oed a'i gymrwd o'i law, bid rydd ef. ¹⁹¹²A govyner iddaw ynte i arddelw,
75^{rb} | ac o bydd rraid iddaw oed wrth i arddelw, ef a'i dyly val y llall. ¹⁹¹³Ac o 15
chaif arddelw, bid ynte rydd. ¹⁹¹⁴Ac o chaif y drydedd law arddelw yn y
mays, ef a'i dyly; ac ni ddyleir oed wrth arddelw o'r drydedd law allan; a
gayr yn y mays o arddelw, agen, mwynhaer, eithr na aill vod yn arddelw
neb ni allo myned yn i benyd dros i weithred. ¹⁹¹⁵Ssef yw y rrai hyny:
dynion ac vrdde eglwys arnaddvnt, a dynion heb oed atdeb arnaddvnt. 20
75^{va} ¹⁹¹⁶A damdwng^c a vydd ymhob llaw val y dywedpwyd vchod^d | a ddyleir.
¹⁹¹⁷Ac nid rraid^e i neb gwadv lladrad gydac arddelw am dda yn llaw, kanis
i wad yw i arddelw.
¹⁹¹⁸Os o gadw geni a meithring yr ymarddelw, yna y dyly yr ynad govv
'pwy dy geidwaid ti, a ffa le y maynt wynt?', ac yna y dyly ynte henwi i 25
geidwaid a ffa le y maynt wynt. ¹⁹¹⁹Ac ef a ddyly oed wrth y lle y bo i
geidwaid, a henwed rivedi, a dyweded 'dogyn digon yw hyny a digon i
am ben hyny'. ¹⁹²⁰Ac wedi dywetto ef velly kyn metho iddaw y to kynta,
75^{vb} ef a aill dwyn to arall, eithr na chaif oed wrth yr ail to. ¹⁹²¹Ac os | yn y maes
y byddant, yna y dyly i dangos, os agen i henwi, a'i dwyn attaw. ¹⁹²²Ac yn 30
gynta rrodded i lw e hvn: i lw gwybod i eni a gweled i veithring^f yn eiddaw
e hvn, ac nas gwahanws dim ac ef. ¹⁹²³Ac oni ddyry ef i lw, anolo yw iddo

^aa deleted in ms., + a superscript ^byn y] catchword ^cMS damdwng, first w deleted in ms. ^do deleted in ms., + o superscript ^eMS rovid amended ^fMS veithring

¹⁹⁰⁵Then the justice is to ask the parties 'now speak'. ¹⁹⁰⁶Then the claimant is to ensure that he has with him a relic, and then let him take the relic in his right hand and his left hand on the right ear of the animal (if it is an animal; if it is not an animal, let him put his hand on it wherever he wishes). ¹⁹⁰⁷And let him swear on the relic which is in his hand that no person was the owner of this property other than he and his lord and his lawful wife (if he has one) when it was taken from him by theft, and that nothing separated him from it except theft (and let him state the season of the year, and the month of the season, and the week of the month, and the day of the week). ¹⁹⁰⁸And let him swear thus a second time and a third time, and he does not have to name the thief. ¹⁹⁰⁹And whoever has the property in his hand is to answer for it; this is how he ought to do so, one of three answers, either maintainers who maintain birth and rearing, or keeping before loss, or an *arddelw* which he takes from his hand. ¹⁹¹⁰If there is not an *arddelw* in the field, he is entitled to a set time according to the place where he is. ¹⁹¹¹And if the *arddelw* comes within the set time and takes it from his hand, let him be free. ¹⁹¹²And let him ask him what his *arddelw* is, and if he needs a set time for his *arddelw*, he is entitled to it as the other one was. ¹⁹¹³And if he gets an *arddelw*, let him also be free. ¹⁹¹⁴And if the third hand finds an *arddelw* in the field, he is entitled to it; and he is not entitled to a set time for an *arddelw* from the third hand on; whatever *arddelw* can be found in the field, however, let him use it, except that anyone who is not able to take penance for his actions is not allowed to be an *arddelw*. ¹⁹¹⁵These are those ones: men under church vows, and men without a set time for them to answer. ¹⁹¹⁶And each hand is entitled to sworn appraisal as was stated above. ¹⁹¹⁷And there is no need for anybody to deny theft with an *arddelw* for goods in hand, because his *arddelw* is his denial.

¹⁹¹⁸It he takes an *arddelw* of keeping through birth and rearing, then the justice is to ask 'who are your maintainers, and in what place are they?', and then he ought to name his maintainers and state where they are. ¹⁹¹⁹And he is entitled to a set time according to where his maintainers are, and he may name any number, and say 'this number is enough and there is enough on top of that'. ¹⁹²⁰And after he has stated in that way before the first group fail for him, he may bring another group, except he does not have a set time for finding the second group. ¹⁹²¹And if they are in the field, then they are to be shown, or even named, and brought to him. ¹⁹²²And first he is to give his own oath: an oath of knowing that it was born and he saw it being reared in his own possession, and that nothing separated him and it. ¹⁹²³And if he does not give his oath, there

ðim. ¹⁹²⁴Oddyna, tynged yn gynta y kynta a henwis, a thynged hwnw
 gwybod i eni a gweled i veithring ymherchenogayth y gwr (a'i henwi)^a
 ac na wahanws irioed i wrthaw. ¹⁹²⁵A'r keidwaid hyny yn vn vrant ac ef
 76^{ra} y dylant vod. ¹⁹²⁶Ac velly tynged yr ail, ac onis tyngant velly | divarnedic^b
 vydd. ¹⁹²⁷A digawn yw dav os kair yn addwyn, ac nid oes lys ar geidwad o 5
 bydd ađwyn vn vrant ac ef. ¹⁹²⁸Nid oes am anaddwyndra namyn allvd,
 a thri dyn nid gair ev gair beth bynac a ddywetwynt: krevyddwr a dorro
 y broffes, a thyst a dorro kamdystioleth, a llwfr kyfaddevedic; a dyn
 heb oed ateb arnaw, a gwraic, kani ellir keidwaid^c o'r rrai hyny. ¹⁹²⁹Dall
 hevyt, kani wyl yr hyn a geidw. ¹⁹³⁰Os o allvdiaith y myn yr howlwr 10
 anaddwyno^d y keidwad, llyma val y dily ddywedvd.
 76^{rb} ¹⁹³¹Gwedi darffo i'r keidwad tyngv yr | hyn a dyngo, yna y dily yr
 hawlwr ne i davawd nev i ganllaw drosdaw dywedvd 'allvd wyt ti, ac
 o gwedi di hyny y mae i mi ddigawn a'i gwyr arnad ti, ac ar y kyfreith y
 dodaf nad gair allvd ar Gymro'. ¹⁹³²Yna y dily y keidwad nev i davawd 15
 drosdaw dywedvd vn o dri attep, ai arddelw o vrant, ai gwadv allvdiaith,
 ai dodi ar y kyfreith y dily henwi i bwy y dywaid ef i vod yn allvd; a
 gwadv allvdiaith hevyd. ¹⁹³³Os o vrant yr ymarddelw ef, dywedede^e i vod
 yn vreiniawc [a] digon o geidwaid^f i gadw i vrant ganthaw, a'r keidwaid
 76^{va} hynny ni ddyleir oed wrthynt oni | byddant yn y mays. ¹⁹³⁴Yna y dily yr 20
 hawlwr dodi ar y kyfreith y dily henwi i vrant a'i gadw, ac oni bydd yn
 i law i vrant a henwo, doded yr hawlwr ymhen yr arglwydd nad ydiw y
 braint hwnw yn i law, [a] doded ar y kyfreith na cheidw gwaglaw.
¹⁹³⁵O ffalla yr arglwydd iddo, palledic yw iddo i amddiffin, kanid oes
 vrant heb ysdyn arglwydd. ¹⁹³⁶O ffalla i geidwaid, palledic yw hevyd, 25
 ac ni ellir keidwad o hwnw. ¹⁹³⁷Ac vn ffvnvd yr anaddwynir y keidwaid
 hyny a'r rrai kynta a henwyd.^g ¹⁹³⁸Os o wadv allvdiaith yr ymarddelw y
 76^{vb} keidwad heb ddim amgen, iawn | yw gwrando praw yr hawlwr o byddant
 yn y mays; oni byddant, ni ddyleir oed wrthvnt. ¹⁹³⁹Ac o myn y keidwad
 llyssv y gwybyddiaid hynny, val hyn y dily i llyssv. ¹⁹⁴⁰Gwedi darffo 30

^an superscript ^bdivarnedic] catchword ^cMS keidwai ^d+ y superscript ^ey superscript
^ffirst i superscript ^g+ y superscript

is nothing that is not void to him. ¹⁹²⁴After that, let him swear first the first one he named, and let that one swear that he knew it to be born and had seen it being reared in the possession of the man (and names him) and that it was never separated from him. ¹⁹²⁵And those maintainers ought to be of the same status as him. ¹⁹²⁶And so the second swears, and if they do not swear in that way he will be disjudged of it. ¹⁹²⁷And two are enough if they are found to be competent, and there is no objection on a maintainer if they are competent and of the same status as him. ¹⁹²⁸Nothing is not competent apart from being an alien, and the three men whose word is not a word whatever they may say: a cleric who breaks his vows, and a witness who gives false testimony, and an acknowledged coward; and a man without a set time to answer upon him, and a woman, because those ones cannot be maintainers. ¹⁹²⁹Also a blind man, because he cannot see what he maintains. ¹⁹³⁰If the claimant wishes to declare the maintainer as not competent because he is an alien, this is how he is to state it.

¹⁹³¹After the maintainer has finished swearing what he was swearing, then the claimant or his representative or his *canllaw* on his behalf ought to say 'you are an alien, and if you deny that I have sufficient who know that you are, and I place it to the law that the word of an alien is no word against a Welshman'. ¹⁹³²Then the maintainer or his representative on his behalf are to state one of three answers, either an *arddelw* of status, or denying the alien state, or putting it to the law that he is entitled to name him to whoever says that he is an alien; and that is also denying his alien status. ¹⁹³³If he claims an *arddelw* of status, let him say that he is with status *and* has enough maintainers to maintain his status, and he is not entitled to have a set time for getting those maintainers if they are not in the field. ¹⁹³⁴Then the claimant is to put it to the law that he is entitled to name his status and maintain it, and if he does not have the status he named in his hand, let the claimant put it in the mouth of the lord that that status is not in his hand, *and* let it be put to the law that an empty-hand may not maintain.

¹⁹³⁵If the lord fails him, his defence is also failed, because there is no status which is not extended by the lord. ¹⁹³⁶If his maintainers fail him, that has also failed, and that one may not be a maintainer. ¹⁹³⁷And in the same way those maintainers are declared not competent as the first ones named. ¹⁹³⁸If the maintainer wishes to take an *arddelw* of denying his alien status and nothing else, it is right to listen to the proof of the claimant if they are in the field; if they are not, he is not entitled to a set time to find them. ¹⁹³⁹And if the maintainer wishes to object to those knowers, this is how he ought to object to them. ¹⁹⁴⁰After the first

i'r gwybyddiad kynta dyngv gwybod a gweled yr allddvdayth val y dyl
 keidwad tyngv, yna y dyl yr alldvd dywedvd 'llyssiant kyfreithiawl y
 sydd genyf i arnad ti val nad gair dy air di arnaf i; gwedi hyny y may i
 mi ddigawn a'i gwyr'. ¹⁹⁴¹O gwatta tyst yr hawlwr^a hyny, nev i davawd
 76'ra drosdaw, mwynhaer gwybyddiaid y keidwad. ¹⁹⁴²Os tyst | yr hawlwr^b nev 5
 i davawd drosdaw a rydd ar y kyfreith y dyl henwi y llyssiant, ef a ddyly
 henwi y llyssiant, ac nid rraid gwadv yni henwer. ¹⁹⁴³Ssef yw llyssiant
 kyfreithiawl: galanas heb ymddwyn, a dirdra heb ddosbarth amdani; a
 henwi yr alanas a'r dirdra a ddyleir, ac os kaif yr arglwydd ar vod dosbarth
 am bob vn, nid llyssiant. ¹⁹⁴⁴A gwreictra yw y trydydd, a hwnw hevyd y 10
 sydd raid i henwi, ac nid llyssiant onid dwyn gwraig i drais, a bod yn arver
 76'rb o'i wraic pan vo y kyfreith. ¹⁹⁴⁵Ac velly y dyleir kymrvd gwybyddi|aid bob
 vn ar i gilidd hyny ballo vn. ¹⁹⁴⁶A hwn y pallo i wybyddiaid a ddivernir
 o'r ymrysson am y keidwaid. ¹⁹⁴⁷Ac wedi darffo am y keidwaid hwnw,
 kymrvd vn arall a ddyleir a thraythv hwnw val y llall, ac velly o vn hyd 15
 y diwaytha; a hwn y pallo i geidwaid a ddivernir. ¹⁹⁴⁸Ac velly vyth y kair
 dav wybyddiad dilyssiant, nev ddav tyst, ne ddav geidwad, digawn yw
 dav, onid hyn: a ddervydd iddaw o dyd dyn rivedi heb ddywedvd digawn
 am ben hyny, o ffalla vn palledic vydd y kwbwl. ¹⁹⁴⁹A'r kyfreith a aill
 76'va parhav y rryngthvnt o'r pryd bigilidd, ac ni | aill barhav yn hwy no hyny 20
 i neb i ddwyn gwybyddiaid. ¹⁹⁵⁰Ac o ffery y kyfreith yn gyhyd a hyny
 heb ddivarnv yr vn, yr hawlwr a ddivernir, a ffwybynac a lysso tyst nev
 wybyddiad kyn gwybo beth a ddywetto, a thyngv a ddywetto, ni ellir llys
 arno y dydd hwnw. ¹⁹⁵¹Os y keidwad a rydd ar y kyfreith y dyl yr hawlwr
 henwi bwy y gyr ef i vod yn alldvd, a gwadv^c alldvdayth, iawn yw hyny: 25
 ac o bydd y gwr hwnw yn y mays ac ymwadv nad alldvd iddaw ef, anolo
 76'vb yw gwybyddiaid yr hawlwr | yna.
¹⁹⁵²Ni ddyly neb dwyn da i neb yn y lle ydd ymwrthotto e hvn ac ef,
 ac oni bydd yn y mays, ni ddyleir oed wrthaw, a hyn a ddywetto^d ef i
 vod, ni ddygir i wad i gan y keidwad, na'i braw i gan yr hawlwr, oni bydd 30
 dodi arddelw ymhen y gwr nad alldvd, a'i ballv iddaw. ¹⁹⁵³Os yr hawlwr
 a vyn anaddwynaw keidwaid a dwedvd i vod yn vn o dri dyn nid gair ev

^ar superscript ^byr hawlwr] catchword ^c+ a superscript ^d+ o superscript

knowers have sworn that they know and have seen the alien status as the knowers ought to swear, then the alien ought to state 'I have a lawful objection to you so that your word is not a word against me; after that I have sufficient who know it'.¹⁹⁴¹ If the witnesses of the claimant deny that, or his representative on his behalf, let the knowers of the maintainer be used.¹⁹⁴² If the claimant's witness or his representative on his behalf state according to law that they ought to name the objection, he ought to name the objection, and there is no need to deny it unless it is named.¹⁹⁴³ These are the lawful objections: *galanas* without reparation, and a land dispute without a judgement on it; and the *galanas* and the land dispute ought to be named, and if the lord finds that there is a judgement on each one, then it is not an objection.¹⁹⁴⁴ And woman-dispute is the third, and that one also must be named, and it is not an objection unless it is taking a woman by violence, and he was still using his wife when the law was started.¹⁹⁴⁵ And in that way the knowers of each one ought to be taken against the other until one fails.¹⁹⁴⁶ And the one whose knowers have failed is disjudged in the dispute about the maintainers.¹⁹⁴⁷ And after they have finished about that maintainer, they are to take another one and discuss him as with the previous one, and so from one to the last; and the one whose maintainers fail him is the one who is disjudged.¹⁹⁴⁸ And so whenever two knowers are found to be valid, or two witnesses, or two maintainers, two are enough, except for this: if it happens that a man gives a number without saying enough to support that, if one of them fails then they all fail.¹⁹⁴⁹ And the law may continue between them from one time to the next, and it may not continue for anybody who is bringing knowers for himself longer than that.¹⁹⁵⁰ And if the law lasts for longer than that without any one of them being disjudged, the claimant is disjudged, and whoever objects to a witness or a knower before knowing what he says, and swearing as to what he says, there may be no objection on him that day.¹⁹⁵¹ If the maintainer puts it to the law that the claimant is entitled to name whoever charges him of being an alien, and denies his alien status, that is right: and if that man is in the field and he denies that he is not an alien to him, the maintainers of the claimant are void there.

¹⁹⁵²Nobody is entitled to bring goods to anyone in the place where he himself refuses it, and if he is not in the field, there ought to be no set time to get him, and what he is said to be, he will not be taken to a denial by the maintainer, nor his proof by the claimant, unless there is an *arddelw* in the mouth of the man that he is not an alien, and it fails him.¹⁹⁵³ If the claimant wishes to declare maintainers as not competent and says he is one of the three men whose word is not a word, this is how

gair, val hyn y dyly: gwedi ydd henwer ac ev dangos, kyn gwybod beth
 77^{ra} a ddywetto y dyly yr hawlwr dywedvd 'nid gair dy air di arnaf i | nac ar
 neb^a beth bynac a ddywettych na drwc na da.' ¹⁹⁵⁴Ac yna y dyly henwi vn
 o dri, 'ac os gwedi, y may i mi ddigawn a'i gwyr.' ¹⁹⁵⁵Yna y dyly y keidwad
 dywedvd 'kwbwl wad i'th erbyn ac yn erbyn dy wybod.' ¹⁹⁵⁶Yna y dyly yr
 ynad govvv i'r hawlwr 'pwy yw dy wybyddiaid, a fa le y maynt?'. ¹⁹⁵⁷Ni
 ddyleir oed wrthvnt oni byddant yn y mays. ¹⁹⁵⁸O byddant yn y mays, ef
 a ddyleir i henwi ac ev dangos. ¹⁹⁵⁹Ac os llwfr y gyr ef i vod ar y keidwad,
 y gwybyddiad a ddyly tyngv gwybod^b a gweled nakav yr arglwyd a'i wlad
 77^{rb} o vyned | yngwsaneth^c yr arglwydd y gyd a'i arglwydd a'i gymydeithion ¹⁰
 dair gwaith. ¹⁹⁶⁰Ac ynte a aill llyssv y rrai hyny val y dywedassom ni vchod.
¹⁹⁶¹Os torri i broffes a yr arno, rraid yw i'r gwybyddiaid tyngv gwybod a
 gweled^d arno roddi proffes a'i dorri, ac ynte a aill ev llyssv wynt val y rrai
 gynt.^e ¹⁹⁶²Os o gamdystioleth, tynged y gwybyddiaid gwybod a gweled
 arnaw dwyn y kamdysdioleth, a chymrvd i benyd amdanaw. ¹⁹⁶³O myn ¹⁵
 ynte i llyssv, llyssed val y rai gynt.

77^{va} ¹⁹⁶⁴Llyma val y dyleir gyrv lladrad.
¹⁹⁶⁵Kyweirio pleidie yn kyfreithiawl val y dywedassam ni vchod, ac
 gwedi darffo hynny, yr hawlwr a ddyly bod krair ganthaw, ac oni bydd,
 kolled i hawl. ¹⁹⁶⁶O bydd krair, tynged i'r krair y sydd yn i law dwyn y ²⁰
 da yn lladrad, a henwed y lleidyr a'r da a ffa bryd y kolles y da. ¹⁹⁶⁷Yna
 y dyly yr amddiffynwr gwadv i'r krair kwbwl or a yrwyd arnaw. ¹⁹⁶⁸Onis
 gwatta i'r krair, addevedic vydd y lladrad; o gwatta ynte, rraith a ddyly
 77^{rb} arnaw herwydd maint y lladrad. | ¹⁹⁶⁹Am hwch a davad a baich kevyn,
 llw pvm nyn nesa ev gwerth iddaw. ¹⁹⁷⁰Ssef yw y rrai hyny, y ddau^f ddyn ²⁵
 nessaf ev kyrenydd iddaw o genedl i dad, a nessaf vddvnt gayl i werth
 ef pei lleddid, a nessaf iddaw ynte gayl ev gwerth wynt, a'r ddav nessaf
 o genedl i vam, ac ef i hvn bvmed. ¹⁹⁷¹Ac am bwn march, ac eidion, a
 thrvgaint o ariant, llw y ssaith nyn nesaf ev gwerth val y llaill, eithvr y
 devparth onaddvnt o genedl y tad,^g ac o bob rraith velly onid na ellir ³⁰
 78^{ra} trayanv pvm | nyn.^h ¹⁹⁷²Ac velly am bob da o drvgaint hyd yn chwevgaint;
 o chwevgaint hyd ymhvnt, llw devddeng nyn nessa ev gwerth. ¹⁹⁷³Am

^a nac ar neb] catchword ^b + o superscript ^c e amended to y, + ay superscript ^d MS gwled
^e + a deleted at the end of the word ^f ddau] superscript ^g MS taad ^h nyn] catchword

he ought to: after he has named them and shown them, before knowing what he will say the claimant is to say 'your word is not a word against me nor against anybody whatever you say whether it is bad or good'.¹⁹⁵⁴ And then he ought to name one of three, 'and if you deny, I have sufficient who know it'.¹⁹⁵⁵ Then the maintainer ought to say 'I have complete swearing against you and against your knowledge'.¹⁹⁵⁶ Then the justice is to ask the claimant 'who are your knowers, and where are they?'.¹⁹⁵⁷ He is not entitled to a set time to get them if they are not in the field.¹⁹⁵⁸ If they are in the field, he ought to name them and show them.¹⁹⁵⁹ And if he charges the maintainer with being a coward, the knowers are to swear that they know and saw that he refused the lord and would not go in the service of his lord together with his lord and his companions three times.¹⁹⁶⁰ And he can object to those ones as we stated above.¹⁹⁶¹ If he is charged with breaking his vow, the knowers must swear that they know and saw him giving a vow and breaking it, and he may object to them as with the previous ones.¹⁹⁶² If from false testimony, let the knowers swear that they know and saw that he had taken false testimony, and he is to take his penance for it.¹⁹⁶³ If he wishes to object to them, let him object to them as with the previous ones.

¹⁹⁶⁴This is how theft ought to be charged.

¹⁹⁶⁵Arranging the parties lawfully as we stated above, and after that is completed, the claimant is to have a relic on him, and if he does not have one, let him lose his claim.¹⁹⁶⁶ If there is a relic, let him swear on the relic which is in his hand that the property was taken by theft, and let him name the thief and the property and when he lost that property.¹⁹⁶⁷ Then the claimant ought to deny on the relic all that he is charged with.¹⁹⁶⁸ If he does not deny on the relic, the theft is acknowledged; if he does deny, he is entitled to have a compurgation according to the size of the theft.¹⁹⁶⁹ For a sow and a sheep and a back-burden, the oath of five men nearest to him in status.¹⁹⁷⁰ Those ones are, the two men closest in relation to him from his father's kindred, and the next [closest] to them who would receive his value if he was killed, and the next [closest] to them to receive their value, and the two closest from his mother's kindred, and he himself as the fifth.¹⁹⁷¹ And for a horse-load, and a bullock, and three score silver, the oath of the seven men closest in status to him like the other ones, except that two thirds of them are from the father's kindred, and for every compurgation in that way unless it is not possible to divide five men into thirds.¹⁹⁷² And so for all property from three score up to six score; from six score up to a pound, the oath of twelve men nearest in status.¹⁹⁷³ And for a pound and

bvnt ac o bvnt allan, llw pedwar gwyr ar hvgaint nesaf ev gwerth.¹⁹⁷⁴ Nid a
 rraith bellach hyny i'r gyr, oni bydd llyw kyfreithiawl y gyd a'r gyr.¹⁹⁷⁵ Ssef
 yw llyw: bod dyn a dyngo gweled y lleidr a'r lladrad ganthaw yn kerdedd
 drwy y wlad liw dydd golav, a thyngv hyny garbron y kyfreith.¹⁹⁷⁶ Yna y
 78th bernir ar | yr amddiffynwr llw trywyr ar ddec ar hvgaint o'r gwyr nessaf ev 5
 gwerth iddaw.^{a 1977} Ni ddyleir gwad yn erbyn dogyn vynac; sef yw dogyn
 vynac kyfreithiawl, llw krevyddwr vwch ben rraith, a thyngv i weled liw
 dydd golav^b gwedi kodi hawl, a'r lladrad ganthaw.¹⁹⁷⁸ Ssef yw krefyddwr:
 yfeiriad, a hyny y rrwng i ddav ddyn blwyf, kanis vn o'r naw tavodiawc^c
 [yw].^{d 1979} Ni ellir llywiad o wraic; gwraic a aill gyrrv dwyn i da val dyn 10
 arall.
 78^{va} 1980 O myn dyn gadw gwesdai yn erbyn gyr lladrad, y nos y dyly gadw
 gwesdai, ac ni ddyleir am ladrad y dydd.¹⁹⁸¹ Val hyn y dyleir kadw
 gwesdai: llw yr^e amddiffynwr^f a dav ddyn y gyd ac ef o ddyinion y ty y
 bv eff ynndaw yn kysgv, a thyngv o'r rai hyny ev bod yn geidwaid arno y 15
 nos hono o bryd gorchyvarwy hyd y bore dranoeth, o dodi i law drosdaw
 dair gwaith yn y nos hono.¹⁹⁸² Ac val y dywedpwyd yn erbyn y llaill vchod
 y gellir myned^g yn erbyn y rrai hyny.¹⁹⁸³ Ni ddyleir anod llw gweilydd
 78^{vb} am ladrad pa le bynac i govyrner, ac o bydd negyf a | galw i brovi, iawn
 a ddyleir am y lladrad.¹⁹⁸⁴ Ssef y provir: drwy wybyddiad,^h ac y llysir 20
 drwy wybyddiaidⁱ eraill val y klowsochwi vchod.¹⁹⁸⁵ Llw gweilydd^j am
 dda arall, nid godor ar ddyn nass roddo, ynyw barno kyfreith iddo i roddi.
 1986 Y sef yw llw gweilydd:^k dyfod o'r kolledic a chrair ganthaw at y dyn
 a dypio, 'tyng i ddvw^l a'r krair hwn na ddvgost vy na i', a henwed y da a
 golless yna. 25

1987 Llyma gosbav lladrad.

1988 Am lai no chenioc, tair pvnt.¹⁹⁸⁹ Oni aill i dalv, i ddeol a ddyleir.
 79^{ra} 1990 O chair yn y wlad gwedi | hyny,^m dros yr oed y gallo gynta adaw tir i
 arglwydd, sseith bvnt a ddyleir iddaw; oni chaif vach ar hyny, i ddeol ail
 waith, ganid ymro ni roddo gwir.¹⁹⁹¹ O chair yn wlad y drydedd waith, 30
 i ddinyddv.¹⁹⁹² O genioc hyd yn chwech,ⁿ ssaith bvnt; oni chaif vach ar

^aMS idda ^b+ o superscript ^c+ o superscript ^dFrom *Æ* ^eMS yr yr ^fMS amddiffynwr
^gne superscript ^hMS byddiaid ⁱsecond i superscript ^jMS gweled ^kMS llweilydd
 underlined ^lu deleted in ms., + v superscript ^mhyny] catchword ⁿMS chwch

a pound upwards, the oath of twenty-four men nearest in status.¹⁹⁷⁴ A compurgation does not go further than that on the charge, unless there is a legal presentation along with the charge.¹⁹⁷⁵ This is what a presentation is: that there is a man who swears seeing the thief with the stolen goods on him walking through the country in broad daylight, and he swears that before the law.¹⁹⁷⁶ Then it is judged that the defendant needs the oath of thirty-three men closest in status to him.¹⁹⁷⁷ There ought to be no denial against sufficient information; this is what lawful sufficient information is, the oath of a clerical man over a compurgation, and he swears that he saw him in broad daylight after the sun had risen, with the stolen goods on him.¹⁹⁷⁸ This is what a clerical man is: a priest, and that between his two parishioners, because he is one of the nine tongued-ones.¹⁹⁷⁹ It is not possible for a woman to make a presentation; a woman may charge stealing her property like any other man.

¹⁹⁸⁰If a man wishes to protect his guests against a charge of theft, at night he is to maintain his guests, and he is not entitled to do so against theft during the day.¹⁹⁸¹ This is how guests are to be maintained: the oath of the defendant and two men with him of the men of the house where he had been sleeping, and those ones swear that they were keepers on him that night from the evening meal until the following morning, by putting their hand over him three times during that night.¹⁹⁸² And as was said against the others above these ones can be countered.¹⁹⁸³ A fore-oath ought not to be refused for theft wherever it is asked for, and if there is refusal and a call to prove it, there ought to be compensation for the theft.¹⁹⁸⁴ This is how it is proved: through knowers, and they can be objected to through other knowers as you heard stated above.¹⁹⁸⁵ A fore-oath for other property, it is not an obstacle for a man who does not give it, until the law adjudges that he is to give it.¹⁹⁸⁶ This is what a fore-oath is: the loser coming with a relic on him to the man he suspects, 'swear to God on this relic that you did not take my property', and let him name the property which he lost there.

¹⁹⁸⁷These are the punishments for theft.

¹⁹⁸⁸For less than a penny, three pounds.¹⁹⁸⁹ If he cannot to pay it, he ought to be banished.¹⁹⁹⁰ If he is found in the country after that, beyond the set time he was first able to leave his lord's land, he ought to [pay] seven pounds; if he does not get a surety on that, he is to be banished a second time, because he is [not to be] in a region where he does not make justice.¹⁹⁹¹ If he is found in the country a third time, he ought to be executed.¹⁹⁹² From a penny to six, seven pounds; if he does not have a

hyny, i ddeol a ddyleir. ¹⁹⁹³O chair yn wlad gwedi hyny, i ddiennyddv a ddyly.

¹⁹⁹⁴Tair ffordd y dylir dienyddv dyn: am ladrad o adde ohonaw e hun, ac o ballu i arddelw iddaw, ac o'i daly ar foadraeth o gwatta ef i ffo.

¹⁹⁹⁵Val hyn y provir: llw y deiliad i vod dair nos yn i geisiaw yn i gartreff, ⁵
 79th ac | wedi hyny y gayl y'w ddaly yn ffo ac o'i anvodd. ¹⁹⁹⁶Nid oes^a lys ar ddeiliaid; nid dim, kanid gair gair vn dyn yn vn lle, onid y naw tavodiawc. ¹⁹⁹⁷Am ballv rraith am ladrad, tair pvnt a ddyleir. ¹⁹⁹⁸Naw vgaint a ddyleir am gi ac yderyn a gwyddlwdwn kyd lladradhaer, a llw vn dyn a'i gwatta. ¹⁹⁹⁹Ni ddyleir kroc ac anrraith ar neb onid na chymyno i dda nev gael ¹⁰
 dav ladrad ganthaw, a'i anrreithiaw am y naill, a'i grogi am y llall. ²⁰⁰⁰Ni ddyleir dienyddv lleidr a rodder ar orvodogayth, namyn i werthv; oni
 79^{va} myn ymbrynv gan i | allv, kroger ef. ²⁰⁰¹Ni ddylir krog i lleidr o lleddir vn o ysgrvbyl yn y llys kyn y dadlav, namyn i ellwng yn rydd, a'r neb a'i lladdo, atteded i'r arglwydd o'i leidr. ²⁰⁰²Ni bydd haloc ty y lleidr o chair y ¹⁵
 lleidr, a chyn ni chayr, ni bydd namyn am i dda e hvn. ²⁰⁰³Dirwy kayth am ladrad kynta, chwevgaint; am yr ail, pvnt; am y trydydd, trychv aylawd iddaw, a hwnw vydd lleidr kyhoyddawc.

²⁰⁰⁴Tri ffeth y sydd vn vrant a lladrad yn llaw: i gayl ar i gefyn neu yn i
 79^{vb} vwrw i wrthaw, a'i gayl dan vn to ac vn klo | ac ef, a'i gayl gar y vron yn i ²⁰
 vwrw.

²⁰⁰⁵O chyll dyn da diwahan vegis eidion, a chayl peth wrth i ddamdwng, ef a ddyleir kayl y kwbl. ²⁰⁰⁶Kroc a ddyleir am ladrad, a lloc am ffyrnicrwyth. ²⁰⁰⁷Os o gadw kyn koll yr ymarddelw yr amddiffynwr, tynged ar i drydydd o wyr vn vrant ac ef kyn kolli o'r llall y da, i vod ef ²⁵
 yn berchenawc ar y da hwnw kyn kolli o'r dyn y da, a henwed y dydd y katwo. ²⁰⁰⁸O myn yr hawlwr anaddwynaw^b y keidwaid, ef a aill val y llaill.
 80^{ra} ²⁰⁰⁹Ni ellir kadw | geni^ca meithrng am dda gwedi el o'r llaw gynta allan, gani ddychon rrod i lw na wahanwss y da ac ef, ac ni ellir kadw geni

^aoes] *superscript* ^bMS anaddwyddnaw, *second dd deleted in ms.* ^cgeni] *catchword*

surety on that, he ought to be banished. ¹⁹⁹³If he is found in the country after that, he ought to be executed.

¹⁹⁹⁴[For] three ways a man ought to be hanged: for a theft if he admits to it himself, and for his warranty failing him, and for his being caught whilst escaping if he denies escaping.

¹⁹⁹⁵This is how it is proved: the oath of the captor that he sought him three nights in his home, and after that he was found to be caught whilst fleeing and against his will. ¹⁹⁹⁶There is no objection to a captor; not any, because the word of one man is not a word in any place, unless it is one of the nine tongued-ones. ¹⁹⁹⁷For failure of a compurgation for theft, three pounds ought to be paid. ¹⁹⁹⁸Nine score ought to [be paid] for a dog and a bird and a wild beast although they are stolen, and the oath of one man denies them. ¹⁹⁹⁹There is to be no hanging and despoiling of anyone unless he has not bequeathed his goods or is found with two stolen items on him, and despoiled for one, and hanged for the other. ²⁰⁰⁰There ought to be no execution for a thief who is under bail, but he should be sold; if he does not wish to buy himself because he is not able to, let him be hanged. ²⁰⁰¹A thief is not to be hanged if one of the animals is killed in the court before the pleading, but he should be set free, and whoever kills it, let him answer to the lord regarding his thief. ²⁰⁰²The house of a thief will not be foul if the thief is had, and although he is not caught, it will not be [a foul-house] except for his own property. ²⁰⁰³The *dirwy* of a slave for the first theft, six score; for the second, a pound; for the third, cutting off a limb, and he is a publicly-known thief.

²⁰⁰⁴Three things that are of the same value as theft in hand: finding it on his back or throwing it away from him, and finding it under the same roof and the same lock as him, and finding it in front of him when he throws it.

²⁰⁰⁵If a man loses indivisible goods, such as a bullock, and finds some of it for sworn appraisal, he is entitled to have the whole. ²⁰⁰⁶Hanging is to be applied to theft, and burning for a ferocious act. ²⁰⁰⁷If the defendant wants to form an *arddelw* of keeping before loss, let him swear as one of three men of the same status as him that before the other one lost the goods, he was the owner of that property before the man lost the property, and let him name the day it was in his possession. ²⁰⁰⁸If the claimant wants to declare the maintainers as not competent, he is able to as with the others. ²⁰⁰⁹It is not possible to maintain birth and rearing for property once it has gone from the first hand on, because it is not possible to give his oath that he was separated from the property, and it

a meithrng am beth ni bo enaid ynddo erioed. ²⁰¹⁰Am ellwng lleidr, llw
vn dyn i wadv.

²⁰¹¹Val hyn y dyleir traythv hawl drais.

²⁰¹²Kynta yw kwyn wrth i arglwydd, kanys kwyn a ddyly vod yn lle y
bo anghyfraith. ²⁰¹³Gwedi roddo arglwydd kyfreith a rrwymo pleidie val y 5
80^{rb} dywetpwyd vchod, yna y dyly yr hawlwr bod krair yn i law. ²⁰¹⁴Os yn | llaw
yr amddiffynwr y bydd y da, yr hawlwr a ddyly yna damdwng y da a gair
yn i gilidd val y dywetpwyd vchod yn damdwng y lladrad, eithr henwi
trais. ²⁰¹⁵A'r amddiffynwr yna a ddyly arddelw o gadwedigayth^a geni a
meithring, nev gadw kyn koll, nev arddelw a'i kymero o'i law. ²⁰¹⁶Ac ef a 10
ddyly oed wrth bob vn o hyny wrth y lle y boent ynddaw, o bydd rraid
iddaw, a'r amddiffynwr a aill myned yn erbyn ac ev hanaddwynaw val y
keidwaid am y lladrad.

80^{va} ²⁰¹⁷Val hyn y dyleir am drais absen.

²⁰¹⁸Yr hawlwr a ddyly vod krair ganthaw, ac wedi kywirio pleidie, 15
kymered yr hawlwr y krair, a thynged i'r krair dwyn y da i drais o'r gwr; a
henwed y da a'r gwr a ffa bryd y kolles. ²⁰¹⁹Ac yna gwade yr amddiffynwr
i'r krair yn llym. ²⁰²⁰Ac yna y barn yr ynad llw dengwyr a devgaint o'r
gwyr nessaff ev gwerth a varn kyfreith ymhob lle i wadv llawrvddiaith,
onid lle y bo gwyr diowredawc. ²⁰²¹Oni bydd krair gan yr hawlwr, kolled i 20
hawl, a naw vgaint i'r arglwydd. ²⁰²²Onis gwatta yr amddiffynwr i'r krair,
80^{vb} taled tair pvnt i'r arglwydd, a'i dda i'r hawlwr^b oll, ac felly o ffalla | rraith
iddaw. ²⁰²³Ac velly y may herwydd arver a herwydd gwir kyfreith Howel.
²⁰²⁴Nid trais onid trais gwraic, kanys diwyn dirwy trais yw gwialen ariant,
ac na ddyleir gwialen arriant am drais onid am drais gwraic. 25

²⁰²⁵Val hyn y deleir am anghyvarch.

²⁰²⁶Kwyn yn gynta, ac wedi rroddo yr arglwydd kyfreith, yr hawlwr a
ddyly vod krair yn i law. ²⁰²⁷Ac o bydd y da yn y mays, yna y dyly yr
hawlwr i ddamdwng yn kyfreithiawl val y dywedpwyd vchod, a henwed
81^{ra} anghyvarch. ²⁰²⁸Yna y dyly | yr amddiffynwr^c ardelw o vn o'r tri ardelw, 30
ai kadw kyn koll, ai geni a meithrng, ai arddelw a'i kymero o'i law, ac

^aMS gawedigayth ^bfirst w superscript, r superscript ^cyr am] catchword

is not possible to maintain birth and rearing for something which never had life in it. ²⁰¹⁰For releasing a thief, the oath of one man to deny.

²⁰¹¹This is how a claim for violence ought to be treated.

²⁰¹²The first is a plaint to the lord, because a plaint ought to be [presented] where there is an illegality. ²⁰¹³After the lord has given the law and bound the parties as stated above, then the claimant ought to have a relic in his hand. ²⁰¹⁴If the property is in the hand of the defendant, the claimant is entitled to apply sworn appraisal to the property and a word for each as was stated above on sworn appraisal for a theft, but he should state violence. ²⁰¹⁵And the defendant then is entitled to an *arddelw* of maintenance of birth and rearing, or of keeping before loss, or an *arddelw* which takes it from his hand. ²⁰¹⁶And he is entitled to a set time for each of those according to where they are, if he finds it necessary, and the defendant can go against him and state them not competent as with the maintainers for the theft.

²⁰¹⁷This is how it ought to be concerning violence in absence.

²⁰¹⁸The claimant ought to have a relic on him, and after the parties have been arranged, let the claimant take the relic, and swear on the relic that the property was taken by violence from the man, and let him name the property and the man and when he lost it. ²⁰¹⁹And then let the defendant deny on the relic severely. ²⁰²⁰And then let the justice judge the oath of fifty men closest in status as the law judges in all places to deny homicide, unless they are abstaining men. ²⁰²¹If the claimant does not have a relic, let him lose his claim, and nine score to the lord. ²⁰²²If the defendant does not deny it on the relic, let him pay three pounds to the lord, and all of his property to the claimant, and in the same way if a compurgation fails for him. ²⁰²³And it is so according to the customs and according to the justice of the law of Hywel. ²⁰²⁴There is no violence except violence against a woman, because the payment for the *dirwy* of violence is a silver rod, and there ought to be no silver rod for violence unless it is for violence against a woman.

²⁰²⁵This is how it ought to be concerning surreption.

²⁰²⁶A plaint first, and after the lord has given law, the claimant ought to have a relic in his hand. ²⁰²⁷And if the property is in the field, then the claimant ought to apply sworn appraisal to it lawfully as was stated above, and let him name surreption. ²⁰²⁸Then the defendant is entitled to an *arddelw* from one of the three *arddelw*, either keeping before loss, or

ef a ddyly oed wrthvnt o bydd raid wrth y lle y bwynt. ²⁰²⁹Ar hawlwr
 a aill i hanaddwynaw os myn, val y rrai vchod. ²⁰³⁰O ffalla i arddelw
 iddaw, taled naw vgaint i'r arglwydd, a'i dda oll i'r hawlwr. ²⁰³¹O chaif
 ef i arddelw, taled y kwynwr naw vgaint y'w arglwydd. ²⁰³²Os yn absen y
 bydd yr anghyvarch, kymered yr hawlwr krair yn i law, a thynged i Ddvw 5
^{81^{rb}} a'r krair y sydd yn i law dwyn y da | yn anghyvarch o'r gwr, a henwed y da
 a'r gwr a ffa bryd y kolles. ²⁰³³Ac yna gwaded yr amddiffynwr i'r krair, ac
 yna barned yr ynad i llw ar i drydydd o'r gwyr nessa ev gwerth iddaw, a
 hyny wythnos o'r Svl kynta yn yr eglwys y bo i vara fferen a'i ddwr swyn,
 a hyny kyn gwaredo'r yffeiriad y wisc i amdanaw na rroi y barra. ²⁰³⁴Ac 10
 yn yr amser hwnw y dyleir rroi pob raith. ²⁰³⁵Oni yr yr hawlwr i'r krair,
 kolled i hawl, a naw vgaint i'r arglwydd. ²⁰³⁶Oni watta yr amddiffynwr i'r
^{81^{va}} krair, | taled naw vgaint i'r arglwydd, a'i dda i'r kolledic.

²⁰³⁷Val hyn y dyleir holi echwyn.

²⁰³⁸Ni chyngain kwyn am echwyn namyn hawl heb gwyn, kanid oes 15
 anghyfraith yna, ac arglwydd a ddyly beri iawn yn gwyn. ²⁰³⁹Llyma val y
 dyly yr hawlwr^a ddywedvd gwedi darffo ymrwymo ynghyfraith 'messvr
 vy hawl i ar y gwr rakw nev ar y wraic', a henwed y dyn, 'roddi ohonof
 i attaw ef i nechwyn', a henwed pa vaint o dda. ²⁰⁴⁰O gwedi di hynny
^{81^{vb}} | y may i mi a'i gwyr'. ²⁰⁴¹Os adde yr amddiffynwr hyny, taled i dda i'r 20
 hawlwr. ²⁰⁴²Os gwatta ynte, mwynhaer gwybyddiaid yr hawlwr. ²⁰⁴³Llw
 gwybyddiaid yw tyngv gwybod a gweled; os ariant nev avr yw, tynged
 weled i rrivo. ²⁰⁴⁴O myn yr hawlwr llysv y gwybyddiaid hyny, llyssed
 gwedi darffo vddvn dyngv. ²⁰⁴⁵Dyweded ynte 'llyssiant kyfreithiawl y
 sydd genyf arnad val nad gair dy air arnaf; o gwedi di hyny y may i mi 25
^{82^{ra}} ddigawn a'i gwyr ar|nad ti'.^b ²⁰⁴⁶Od adde eff hyny, byd lyssedic; o gwatta
 ynte hyny, mwynhayr gwybyddiaid y llall, eithr na chaif oed wrth yr ail
 gwybyddiaid oni byddant yn y mays. ²⁰⁴⁷Os y gwybyddiaid a ddyd ar y
 kyfreith y dyly henwi y llyssiant heb i wadv, nid raid iddaw yni henwer,
 ac yna henwed ai galanas ai dirdra ai gwreicta val y dywetpwyd vchod.^c 30
²⁰⁴⁸Os yr amddiffynwr kynta a ddywaid 'y da a holaist i mi mi a'i telais yt

^afirst w *superscript* ^bnad ti] *catchword* ^cMS uchoc

birth and rearing, or an *arddelw* which he takes from his hand, and he is entitled to a set time for them if need be according to where they are.²⁰²⁹ And the claimant may call them not competent if he wishes, as with the ones above.²⁰³⁰ If his *arddelw* fails him, let him pay nine score to the lord, and all of his property to the claimant.²⁰³¹ If his *arddelw* succeeds, let the complainant pay nine score to his lord.²⁰³² If the surreption is in absence, let the claimant take a relic in his hand, and swear to God and to the relic which is in his hand that the property was taken through surreption from the man, and let him name the property and the man and when it was lost.²⁰³³ And then let the defendant deny on the relic, and then let the justice judge his oath as one of three men closest in status to him, and that [to be done] a week before the first Sunday in the church where his communion bread and his holy water is, and that [to be done] before the priest has taken his vestments off or has shared the bread.²⁰³⁴ And every compurgation ought to be given in that time.²⁰³⁵ If the claimant does not charge on the relic, let him lose his claim, and nine score to the lord.²⁰³⁶ If the defendant does not deny on the relic, let him pay nine score to the lord, and his property to the loser.

²⁰³⁷This is how a loan ought to be claimed.

²⁰³⁸A plaint is not valid for a loan except for a claim without a plaint, because there is no illegality there, and the lord ought to ensure compensation for a plaint.²⁰³⁹ This is how the claimant ought to speak after they have finished binding in law ‘measure my claim against that man there or his wife’, and let him name the man, ‘I gave to him a loan’, and let him name the amount of property.²⁰⁴⁰ ‘If you deny that I have those who know it.’²⁰⁴¹ If the defendant admits that, let him pay his property to the claimant.²⁰⁴² If he denies that, let the knowers of the claimant be used.²⁰⁴³ The oath of knowers is to swear that they know and that they saw; if it is [for] silver or gold, let them swear to seeing it being counted.²⁰⁴⁴ If the claimant wishes to object to those knowers, let him object to them after they have finished swearing.²⁰⁴⁵ Let him then say ‘I have a lawful objection against you so that your word is not a word against me; if you deny that I have sufficient who know that about you.’²⁰⁴⁶ If he admits that, let him be objected to; if he denies that, let the knowers of the other be used, except that there is no set time for getting the second knowers if they are not in the field.²⁰⁴⁷ If the knowers put it to the law that the objection is to be stated without denying it, he does not need to unless it is named, and then let it be named whether it is *galanas* or land dispute or woman-dispute as was stated above.²⁰⁴⁸ If the first defendant says ‘the

yn gwbwl; o gwedi di hyny, y may i mi ddigawn a'i gwyr, ar y *kyfreith*
 82^{rb} y do[daf na ddylaf i talv yr ail tal i ti'. ²⁰⁴⁹O gwatta yr hawlwr hyny,
 mwynhayr gwybyddiaid yr amddiffynwr, a llyssed y llall wynt os myn,
 drwy wybyddiaid eraill yn y wrth, na chaif oed wrthvnt. ²⁰⁵⁰Od adde yr
 hawlwr kayl y da, bid ar a gavas. ²⁰⁵¹Os yr amddiffynwr a ddywaid 'mi
 a'th ddivernais di gynt o *kyfreith* am y da hwnw; o gwedi di hyny, y may
 imi ddigawn a'i gwyr'. ²⁰⁵²Od adde yr hawlwr i ddivarnv gynt, ni ddyly
 yr ail *kyfreith* am yr vn da. ²⁰⁵³O gwatta yr hawlwr i ddivarnv, mwynhayr
 82^{va} gwybyddiaid yr amddiffynwr^a, a llyssed yr hawlwr wynt val y kicle vchod.
²⁰⁵⁴Os yr amddiffynwr^a a ddywaid 'mi a rodde ymhen yr arglwydd bie yr
 orsedd a'r *kyfreith* na bv *kyfreith* erioed yrroff i a thydi am y da hwn, a rooi
 o'r arglwydd i mi *kyfreith* heddiw o'r da hwn, ac ymrwymo ynghyfraith
 amdano; ac ar y *kyfreith* y dodaf yr hawl yr ymrwymais i ynddi, y dylaf
 iawn'; *kyfreith* a ddywaid o ffalla yr arglwydd na bv *kyfreith* erioed am y da
 hwnw, y dyleir ateb i'r *kyfreith* yr ymrwymwyd^b ynði. ²⁰⁵⁵Ac od ymaddev
 82^{vb} wrth y *kyfreith*, i wad a ddyly yr amddiffynwr iddi varnv a thalv | i dda i'r
 kolledic. ²⁰⁵⁶Dyled heb oed, i thalv yn ddi oed.

²⁰⁵⁷Val hyn y dyeleir am adnav.

²⁰⁵⁸Gwedi darffo rrwymo y pleidie yn *kyfreithiawl* val y dywedpwyd
 vchod, messvraw hawl. ²⁰⁵⁹Ac o gwatta ef hyny bod iddaw ddigawn a'i
 20 gwyr, a gwaded a llyssed y llall wynt val y kicle vchod, nev broved i dalv.
²⁰⁶⁰Ac velly llyssed bob vn gwybyddiaid i gilidd val y klowssoch vchod.
²⁰⁶¹Ac velly am bob hawl ni gynghanno rraith vvriedic nev geidwaid
 amdanaï, ac ni chyingain am hawl onid lle y kynghano dandwng. ²⁰⁶²Ac
 83^{ra} ni chynghain damdwng onid lladrad a | thrais^c ac anghyvarch, kanys
 25 anghyfraith y sydd yn y rrai hyny, ac ni chyingain rraith namyn yn erbyn
 gyr *kyfreithiawl* i grair. ²⁰⁶³Ac ni chyingain am adnav yr vn o hyny onid
 messvraw hawl drwy wybyddiaid, kanid oes rraith vvriedic am adnav i
 wadv na roed ataw y da. ²⁰⁶⁴Oes agen val hyn: od adde y keidwad ddyvod y
 da attaw, a dywedvd tori y ty a dangos y tor ar y ty, a dwyn y da i ganthaw, a
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^am superscript ^b+ w superscript above the second w ^cthrais] catchword

property which you claimed from me I paid it back to you in full; if you deny that, I have sufficient who know it, and I put it to the law that I am not entitled to pay the second payment to you'.²⁰⁴⁹ If the claimant denies that, let the knowers of the defendant be used, and let the other object to them if he wishes, by means of other knowers against them, that he will not have a set time to find.²⁰⁵⁰ If the claimant admits that he received the property, let him be satisfied with what he got.²⁰⁵¹ If the defendant says 'I disjudged you previously by law for that property; if you deny that, I have sufficient who know it'.²⁰⁵² If the claimant admits that he was disjudged previously, he is not entitled to law a second time for the same property.²⁰⁵³ If the claimant denies that he was disjudged, let the knowers of the defendant be used, and let the claimant object to them as he heard above.²⁰⁵⁴ If the defendant says 'I will put it in the mouth of the lord to whom this court and the law belongs that there was never law between you and me for this property, and the lord gave me law today for this property, and I have bound in law about it; and I put to the law the claim which I bound to, I am entitled to compensation'; the laws says that if the lord fails [to state] that there ever was law for that property, he is to answer to the law into which he was bound.²⁰⁵⁵ And if he admits himself to the law, he is to judge the denial to the defendant and pay the property to the loser.²⁰⁵⁶ A debt without a set time, it is to be paid without delay.

²⁰⁵⁷This is how it ought to be concerning a deposit.

²⁰⁵⁸After the parties have been bound legally as was stated above, the claim is to be stated.²⁰⁵⁹ And if he denies that and that he has sufficient who know it, and let the other one deny and object to them as he heard above, or let it be proved that it was paid.²⁰⁶⁰ And so every one of the knowers objects to the other as you heard above.²⁰⁶¹ And in the same way for every claim which has no fixed compurgation or maintainers for it, and it is not permitted this way for a claim except where sworn appraisal is to be applied.²⁰⁶² And sworn appraisal is not permitted apart from for theft and violence and surreption, because those things contain an illegality, and a compurgation is not permitted unless it is against a lawful charge on a relic.²⁰⁶³ And not one of those is permitted for a deposit but to state the claim through knowers, because there is no set compurgation for a deposit to deny that the property was not given over.²⁰⁶⁴ There is however in this way: if the maintainer admits that the property came to him, and he said the house was broken into and shows the signs of breaking into the house, and stealing the property from him, and that his own property was taken with the other property, then he ought to

dwyn i dda i hvn gyda'r da arall, yna y dily ef roi i lw a dynion y ty oll y gyd
 83^{rb} ac ef i vod ef yn iach o'r da hwnw. ²⁰⁶⁵Oni bydd | tor ar y ty, a bod ymrysson
 y rrwng y keidwad a'r perchenawc am beth o'r da, yna y dily y keidwad
 tyngv a'r vn dyn nessaf i werth iddaw i vod ef yn iach o'r da hwnw. ²⁰⁶⁶A
 hyny o raith y sydd rac anghyfaith y'r arglwydd, ac ir y llyav hyny oll 5
 taled y keidwad y da a addevo^a i ddyvod ataw, oni chleddir y ddaiar a
 dwyn y da i dan y ddaiar; ni ddyly y keidwad talv kanis yr arglwydd^b bie
 y ddayar, ac ni ddyly keidwad vod arnai namyn yr arglwydd.

83^{va} ²⁰⁶⁷Val hyn y dyleir am venthic.

²⁰⁶⁸Gwedi darffo kweirio pleidie y dily messvraw hawl: 'o gwata ef hyny 10
 y mae i mi ddigon o dystion i roi ohonof i y da ymenthic attad ti'. ²⁰⁶⁹O
 gwatta yr amddiffynwr hyny, mwynhaer tystion yr hawlwr. ²⁰⁷⁰Llw tyst
 yw tysdv ar amddiffynwr a aill i llyssv o dair ffordd: o dyngv anvdon
 kohoyddawc am ladrad, a galanas, a gwreictra, a hyny drwy wybyddiaid
 y gaill pob vn llyssv i gilidd val y dywedpwyd vchod. ²⁰⁷¹O myn yr 15
 amddiffynwr provi i dalv, ef a aill val y kicle vchod, either na ellir provi
 talv da kynyrchawl ac na chyngain damdwng da a roer i venthic kyn
 83^{vb} boed | kyfreithiawl, ac ni chyngain i'r llall i gadw, kani chyngain kadw
 namyn damdwng.

²⁰⁷²Val hyn y dyleir am loc.

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²⁰⁷³Dyvod y da pan ddel i oed drachefyn, a'r lloc val y gwnel i amod, val
 i hadvero i amodwyr o bydd iddo. ²⁰⁷⁴Oni bydd amodwyr nid oes namyn
 tavod yn gyrrv ac arall yn gwadv.

²⁰⁷⁵Val hyn y dyleir am gyffnewid.

²⁰⁷⁶Kymrvd mach ar bob kyfnewid, kanid kyfnewid heb vach, onid 25
 tlyssav rredegawc nid raid mach arnaddvnt. ²⁰⁷⁷Nid amgen, gwregis a
 84^{ra} chay a chyllell kyfreith, oni chair ev goddiwes wr|th i^c anilyssv.

^a a superscript ^b r deleted in ms., + r superscript ^c th i] catchword

give his oath with all the men of the house with him that he is clear of that property. ²⁰⁶⁵If there are no signs of breaking into the house, and there is a dispute between the maintainer and the owner for some of the property, then the maintainer is to swear with one man closest to him in status that he is clear of that property. ²⁰⁶⁶And that compurgation is against an illegality against the lord, and because of all of those oaths let the maintainer pay the property which he admitted came to him, unless it is buried in the ground and the property was stolen from underground; the maintainer ought not to pay since the lord owns the ground, and there ought to be no maintainer on it except for the lord.

²⁰⁶⁷This is how it ought to be concerning lending.

²⁰⁶⁸After the parties have been arranged the claim ought to be stated: 'if he denies that I have enough witnesses that I lent the property to you and gave it over'. ²⁰⁶⁹If the defendant denies that, let the witnesses of the claimant be used. ²⁰⁷⁰The oath of a witness is to testify against the defendant and he [the witness] can be objected to in three ways: for swearing public perjury for theft, and *galanas*, and woman-dispute, and that is through knowers where each one can object to the other as was stated above. ²⁰⁷¹If the defendant wants to prove that it was paid, he may do so as he heard above, except that it is not permitted to prove that moveable goods were paid and that sworn appraisal is not permitted for goods which are lent although they are lawful, and the other is not permitted to keep it, because maintaining is not permitted but sworn appraisal.

²⁰⁷²This is how it ought to be concerning hiring.

²⁰⁷³The property to be brought back when the set time comes, and the hire should be according to how he made the contract, so that it is given back to the contract men if he has any. ²⁰⁷⁴If there are no contract men there is only one tongue to charge and the other to deny.

²⁰⁷⁵This is how it ought to be concerning exchange.

²⁰⁷⁶A surety is to be taken on every exchange, because it is not an exchange without a surety, apart from worthless trinkets which do not need a surety on them. ²⁰⁷⁷Namely, a belt and a bracelet and a legal knife, unless they are caught up with so that ownership can be reclaimed.

²⁰⁷⁸Val hyn y dyleir am lesgedd.

²⁰⁷⁹Sseff yw llesgedd, da a gollo dyn^a ai ar ffordd ai yn lle arall. ²⁰⁸⁰A'r da hwnw a ddyl y perchenawc pa le bynac i gwelo, os o hyny ydd ymarddelw y dyn y may y da ganthaw. ²⁰⁸¹Onid tri da ysydd rrydd i bawb i gymrvd ar ffordd: nodwydd, a phedol, a cheinioc.^b

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²⁰⁸²Val hyn y dyleir am warche.

84^{rb} ²⁰⁸³Pwybynac a warchayo na warchayed | ysgrvbl mewn lle kvddiedic, vegis ymewn^c ty nev le ni weler, ac na cheled i bod ganthaw, o myn warche yn kyfreithiawl. ²⁰⁸⁴O bydd krevlon dyn am ysgrvbl a warchaer, ac ev holi yn lladrad nev yn anghyvarch, kadwed y llall yr ysgrvbl yn eiddaw e hvn. ²⁰⁸⁵O chwyn dyn gwarche ysgrvbl yn anghyfreithiawl, y deiliad a ddyl tyngv^d goddiwess boniaid a blayniaid ar yr yd yn kyfreithiawl, a threch yw i lw eff no chwyn yr hawlwr, onis gwarche kvddiedic. ²⁰⁸⁶Ac ni ddyl dyn dwyn ysgrvbl y'w gwarche o'r dre bigilidd.

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84^{va} ²⁰⁸⁷Val hyn y dyleir | am gychwyn anghyfreithiawl.

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²⁰⁸⁸Nid oes le i holi anghyfraith wahan, ba anghyfraith bynac vo, onid am allvd a gwarche o'r dre bigilidd, ac am hawl ddadanvdd, mynegi i yrrv yn anghyfreithiawl. ²⁰⁸⁹O hawl dyn dda o gychwyn anghyfreithiawl, nid rraid i'r amddiffynwr ateb yny'w gwahano, pa anghyfraith vo. ²⁰⁹⁰Ac onis gwahan yr amddiffynwr, govyned yr ynad pa anghyfraith vo kyn ²⁰⁹¹barnv, kani wyr pa vrawd a varno yny'w gwahano.^e

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85^{ra} ²⁰⁹¹Tri ryw^f vyrowdyr y sydd ynghymrry herwydd kyfraith Howel Dda: vn yw browdwr o vyraint swydd llys y penadur brenin Aberffyrw nev Dinevwr, a browdwr kymwt neu gantreff herwydd swydd ymop dadlav^g y Mhowys a Gwynedd,^h a browdwr o vraint tir ymop llys kymwt nev ²⁰⁹²gantreff y Nehevbarth, nid amgen no ffob perchen tir a dayar o wr rydd dianaff a ellir i gymell i'r vyrawt ar i lw i grair ac yng kwestv yn gywir.

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²⁰⁹²Pop browdwr swydd a gaiff iiii δ kyfreithiawl dros bob brawt ar ²⁰⁹³85^{rb} a roddo a dalo kymeint a hynnyⁱ | i gan y neb y barner iddaw i hawl nev gan y neb y barner arnaw. ²⁰⁹³Browdwr o vyraint tir, ni chaif werth ²⁰⁹⁴

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^aMS gan ddyn ^bfirst i superscript ^cn superscript ^dMS tyrngu, r deleted in ms.

^eRemainder of page is blank apart from the catchword ^f[Tri tyw] catchword ^gMS davlav

^hMS gwynnedd ⁱMS nyd; from J, Coleg yr Iesu LVII, 45.12

²⁰⁷⁸This is how it ought to be concerning negligence.

²⁰⁷⁹This is what negligence is, property which a man loses either on a road or in another place. ²⁰⁸⁰And the owner is entitled to that property wherever he sees it, if the person who has the property in his possession takes that as an *arddelw*. ²⁰⁸¹But there are three goods which are free for everyone to take on a road: a needle, and a horseshoe, and a penny.

²⁰⁸²This is how it ought to be concerning impounding.

²⁰⁸³Whoever impounds let him not impound animals in a hidden place, such as in a house or a place where they cannot be seen, and let him not hide the fact that he has them, if he wishes to impound lawfully. ²⁰⁸⁴If a man is cruel to animals which are impounded, and they are claimed as theft or as surreption, let the other keep the animal as his own property. ²⁰⁸⁵If a man complains that an animal is impounded illegally, the taker is to swear that the foremost and the hindmost ones were caught on the corn lawfully, and his oath is stronger than the complaint of the claimant, unless it is a hidden impounding. ²⁰⁸⁶And a man is not entitled to take animals to be impounded from one township to another.

²⁰⁸⁷This is how it ought to be concerning unlawful removal.

²⁰⁸⁸There is no case to claim a distinct illegality, whatever illegality it may be, apart from for an alien and impounding from one township to another, and for a claim of *dadannudd*, to state that it was charged unlawfully. ²⁰⁸⁹If a man claims goods through unlawful removal, the defendant does not have to answer until he has distinguished them, whatever illegality it may be. ²⁰⁹⁰And if the defendant does not distinguish, let the justice ask which illegality it is before he judges, because he does not know which judgement he judges until they are distinguished.

²⁰⁹¹There are three kinds of judges in Wales according to the law of Hywel Dda: one is the judge by virtue of office of the court of the chief king of Aberffraw or Dinefwr, and the judge of a commote or *cantref* by virtue of office in every pleading in Powys and Gwynedd, and a judge by privilege of land in every court of a commote or *cantref* in the Deheubarth, namely every owner of land and earth who is an uninjured free man who can be compelled to the judgement under oath on a relic and in the inquests justly.

²⁰⁹²Every judge of office receives 4 legal d. for every judgement which he gives and which pays as much as that from whoever the claim is judged to, or from whoever he judges against. ²⁰⁹³A judge by privilege of land, he

dros i vrawt, kanys ardyreth i dir yw y gwyssanaeth hwnw. ²⁰⁹⁴Herwydd
vellv y bv kyn gwnethvr kyvraith Hywel Dda irr yn amsser Dyffynwal
Moelmvd, ac y gysoded yng *kyfreith* Howel Dda bot dedyryt gwlat lle
y roddo y ddwy bylait o gydhvndeb, a lle nis rroddont. ²⁰⁹⁵Kyffyraith
a'i tervyna pop peth ar a holer drwy gyffyraith, kanys ynddi y may 5
kyfflownder.

85^{va} ²⁰⁹⁶Tri achos y gellir | gwrthod browdwr: vn o'i vot yn anghyffredin kyn
barn, ac o'i vot yn ranoc ar y peth y boer yn dadyle amdano, y trydyð
kymyryt gobyr anghyvyreithiawl i gymyryt ar ni bo kyffyraith yn i varnv.
²⁰⁹⁷Ysbait pop browdwr i rroddi brawt rwng dadylevwyr, xv niwyrnt; 10
onis gwybydd yn hvawdyl kanys hynny yw oed dadylav o gyffyraith
Hywel Dda. ²⁰⁹⁸Ac os browdwr o vyraint swydd a eirch oet dydd hwy
no hynny ar ni wypo i vyrawt, kollet i swydd hep amgen boen arnaw;
85^{vb} kanis ni ddyly swydd hwy noc | ymetyr o wnethvr gwssaneth yn i amser.

²⁰⁹⁹Tri ffeth ni ddyly lliaws o vyrwdwyr i wneuthur hep genat yr arglwydd 15
a'r pyleidiev: bwyta, nev yffet, nev ymwahanv.

²¹⁰⁰Tri devnydd hawl yssyd: gair, a golwc, a gweithyret.

²¹⁰¹Tri gwallowgair y sydd: gair y bo gweli tavot amdano, a gwallowgair
yn y llys, a gwallowgair ar *kyfraith* am ladd neu losg neu ledyrad.

86^{ra} | ²¹⁰²Tri modd^a y bydd kamlwrw: vn yw am anaddawt a wneler yn erbyn y 20
brenin, a hwnnw a ddamweinia o lawer modd. ²¹⁰³Ail yw gwnethur peth
kamgyleus anghyvyreithiawl yn erbyn brenin yn i lys neu oddige i lys.
²¹⁰⁴Trydydd yw gwneuthur peth yn erbyn i wyr nev y denantiait i wlat yn
anghyvreithlon ac y perthyn kamlwrw amdanunt.

²¹⁰⁵A llawer modd y damweinia i ddyn^b wnethvr kwl yn erbyn i arglwydd 25
prysseawl. ²¹⁰⁶Nit amgen dwyn i nythot i adar, torri i goet ne i dai, lladd
i ledveginot nev i aniveiliait, kelv i bydavav o'r tayogav, bwrw koed derw

86^{rb} ar i fforth | lle delai, torri ffyrdd nev dervynav *kyfreithiawl* mesvrawl, a'i
llwybryrav *kyfreithiawl* a'i hwylvedd *kyfreithiawl*. ²¹⁰⁷Gollwng aniveiliait
y'w rrwydav *kyfreithiawl*, torri gwarchav nev i lvddias gwarchav, kelv i 30
vesobyr, tyngv anvdon kyhoeddoc, ac am anghywirdeb iddaw yngkwesti
bwyta nev yffet, nev hwahan i wrth i gymdeithion kyn dedyrvd y varnv.

^aTri modd] *catchword* ^bMS ddym

does not receive any value for his judgement, because that service is the tax on his land. ²⁰⁹⁴For that was how it was before the law of Hywel Dda was made since the time of Dyfnwal Moelmud, and it was set in the law of Hywel Dda that the verdict of the country is given where two parties are in agreement, and where they are not given. ²⁰⁹⁵The law is to terminate everything which is claimed by law, because in it there is justice.

²⁰⁹⁶Three ways a judge may be rejected: one is because he is partial before judging, and that he is an interested party in the thing which the case is about, the third is for taking an unlawful fee on taking that there is no law in his judging.

²⁰⁹⁷The time allowed to every judge to give judgement between the claimants, 15 days; unless he does not know it with ease because that is the set time for pleading in the law of Hywel Dda. ²⁰⁹⁸And if he is a judge by privilege of office who calls for a set time which is a day longer than that because he does not know his judgement, let him lose his office with no other punishment on him; because he is not entitled to an office longer than he is able to execute his duty in its time.

²⁰⁹⁹Three things which many judges may not do without the consent of the lord and the parties: eating, or drinking, or separating.

²¹⁰⁰There are three substances of a claim: sight, and word, and deed.

²¹⁰¹There are three guilty words: a word in which there may be a tongue-wound, and a false word in court, and a false word in law for homicide or arson or theft.

²¹⁰²In three ways there is *camlwrw*: one is for an illegality which is committed against the king, and that happens in many ways. ²¹⁰³The second is doing something which is guilty and illegal against the king in his court or apart from his court. ²¹⁰⁴The third is committing something against his men or the tenants of his country unlawfully and to which *camlwrw* pertains.

²¹⁰⁵In many ways a man may happen to do wrong against his worldly lord. ²¹⁰⁶Namely stealing the nests of his birds, cutting his trees or his houses, killing his pets or his animals, hiding the wild swarms from the villeins, throwing oak timbers on his roads where he would come, breaking roads or stated lawful boundaries, and his lawful footpaths and his lawful highways. ²¹⁰⁷Releasing animals from his lawful nets, breaking an impounding or preventing an impounding, hiding his pannage, swearing public perjury, and for a wrong committed to him in lodgings whilst eating or drinking, or apart from his companions before the verdict of his

²¹⁰⁸Nev arwain arvav lle nis dyleit, oddiaith y tair gorssaff aryff nev y tair gorssaff gwaywff kyfreithiawl; lladd adar ni ddyleir i lladd ar dir dyn
 86^{va} arall hep i genat; ac am grwyn y tri ffryff a ddyly y | brenin i krwyn pa le bynac i lladder; ac am yr adar a ddyly i gwerth; ac am vynet ar ynaid yng kyngor hep i erchi, gwarchev o'r dre i'r llall. 5

²¹⁰⁹Tri ryw gamlwrw y sydd: kamlwrw vndyblic, a chamlwrw davdyblic, a chamlwrw tridyblic.

²¹¹⁰Tri modd y kollir kamlwrw vndyblic: o vethlu yr howlw yn holi, nev na chyll^a hynno; nev o vethlv yr amddiffyn i amddiffynnwr o dremygv y dadylav hep esgussot drostaw kyfreithiawl yn y llys; y trydyd drwy varn 10
 kyfreith.

86^{vb} ²¹¹¹Tri modd y bydd | kamlwrw davddyblic: vn yw pan daler gweli tavot y arglwydd, ail yw pan ddinesao dyn ar yr yngynat yn barnv a bydd y brenin yn y lle, trydydd yw pan wyssier dyn yn erbyn arall yn gaddav i holi a'i ddyvot ef a'r cwynwr rac bron y brenin y'r llys ac yna kiliaw o'r 15
 kwynwr rac bron.

²¹¹²Tri modd y bydd kamlwrw tridybylic: vn yw am y tair affaith diwaetha
 87^{ra} o affeithiau galanas o ffalla y raith^b y'r affeithwyr, sef yw, lle gomeddo | amddiffynwr^c gwibiawdyr a mach drosdaw ar ddyvot a'i wyssiau deir gwaith o blygit y brenin heb ysgvssod kyfreith drostaw yn y dadylev. 20
²¹¹³Trydydd ar hawlwr gwibiawdyr a mach drostaw ar galyn i ddadyl, a'i alw deir gwaith ymop vn o'r tri dadylav; camlwrw am bob vn y'r arglwydd, a'i adel ef yn rrydd o'i hawl, obylegid na ddoeth ef i'r dadylev kyntaf.

²¹¹⁴Tri dyn ni dyly kamlwrw arnvnt: arglwydd, a'r neb a vo trosto yn holi, 25
 87^{rb} ac ynat, kanys gwell yngynadiaeth no dim prysenawl, | a mab llai no ffedeir blwydd ar ddec o oet kanys kosb y tat y sydd arno.

²¹¹⁵Tri dyn a dal abediw hep dir: bonheddic kanhwynawl, a gwr kyvarwyssawc, a map pedeir blwydd ar ddec. ²¹¹⁶Y mab aillt^d a ddyly bod yn arddelw o hynny allan a'i abediw yw dros yr arddelw. 30

^aMS chyl ^bMS yr yvraith ^camddiffynw] catchword ^dMS aill

judgement. ²¹⁰⁸Or carrying weapons where he is not entitled to, apart from the three rests of a weapon or the three lawful rests of a spear; killing birds he is not entitled to kill on another man's land without his permission; and for the skins of the three animals to which the king is entitled to their skins wherever they are killed; and for the birds to which he is entitled to their value; and for approaching the justices when they are discussing without his being asked an impounding from one township to the next.

²¹⁰⁹There are three kinds of *camlwrw*: a one-fold *camlwrw*, and a two-fold *camlwrw*, and a three-fold *camlwrw*.

²¹¹⁰In three ways a one-fold *camlwrw* is lost: by the claimant making an error in the course of his claim, or he does not lose that claim; or if the defendant makes an error in his defence by contemptuous absence from the pleadings without having anyone to excuse him lawfully in the court; the third is by lawful judgement.

²¹¹¹In three ways is there a two-fold *camlwrw*: one is when a tongue-wound is paid to the lord, the second is when a man draws near to the justice judging and the king is at hand, the third is when a man is summoned against another who promises to make a claim against him, and he comes with the plaintiff before the king to the court and then the plaintiff retreats from his presence.

²¹¹²In three ways is there a three-fold *camlwrw*: one is for the final three abetments of *galanas* if their compurgation fails to the abettors, that is, where a defendant denies a vagabond and a surety on his behalf for his coming and being summoned three times before the king without a lawful excuse for him in the case. ²¹¹³The third is against a vagabond claimant with a surety on his behalf to follow his case, and he is called three times in every one of the three pleadings; a *camlwrw* for each one to the lord, and let him be free of his claim, because he did not come to the first case.

²¹¹⁴Three men who ought not to be subject to a *camlwrw*: a lord, and whoever is on his behalf in the claim, and a justice, because justiceship is better than anything of this present world; and a son who is less than fourteen years of age, because he is subject to the punishment of his father.

²¹¹⁵Three men who pay *ebediw* without land: an innate nobleman, and a man with a gift [from his lord], and a son who is fourteen years of age. ²¹¹⁶The *aillt* is to take an *arddelw* [of his value] from then on and his *ebediw* is for that *arddelw*.

²¹¹⁷Tri ffeth nit rait praw arnvt: nid rait praw ar addef, namyn i dystv;
 87^{va} nit rrait praw ar ddiddim i vot yn | ddiddim, namyn provet y llall nat
 ddiddim ef; trydydd^a ar vyrawt eithyr tystiolaeth ynat i bwy y barnawdd
 hi.

²¹¹⁸Llyma gyniver ffordd y sydd i holi tir a dayar yn gyvyreithiawl. 5

²¹¹⁹Hawl briodolder, iach ac edyryt yw hynny; a dadanudd, ac
 ymwrthyr, a mamwys, ac ymdervynv, a hawl gyffyrn, a hawl adyrn, a
 gorffen ran, a hawl gyhyd.

²¹²⁰A llyma val y dyleir holi tir o ach ac edyryf.

87^{vb} ²¹²¹Kyntaf yw kyff|yroi hawl yn ix niev kalan gayaff nev yn naw niev 10

Mai, ac onis hawl yn vn o'r ii ix dydd hynny, ni chaiff ateb yni ddel y
 llall. ²¹²²Os yn ix dyd Mai yr hawl, atep a ddily kyn nawetyd kalan gayaff.

²¹²³Oni chaiff atep yna, holet naw niav Mai elchwyl; ac oni i chaiff yna,
 ni bydd kayat kyfreith, ac ni bydd kayd kyvraith vyth o hynny allan
 pan vno arglwydd rrodidi kyffyrath iddo, eithyr y dyddiev dyddion. 15

²¹²⁴Seff yw y dyddion, o nos y Nodolic gwedi gossber hyt duw Kalan
 88^{ra} gwedi yfferen, ac^b o nos Basc gwedi gosber hyt duw | Pasc^c Bychan gwedi
 yfferen, ac o nos Sadwrn y Svlwyn gwedi gosber hyt duw Ssvl y Drindot
 wedi yfferen.

²¹²⁵Gwedi darffo kyffyrroi val y dywedassam ni vchod, yr arglwydd a 20
 ddily^d kyn gwrndaw hawl kymyryt edyrvt henafigwyr y wlat am yr iach
 a'r edyryd, ac oni gan yr iach, ni ddily wrandaw dim. ²¹²⁶Os gwir yr iach
 val y dily vot y'r howlwr, yr arglwydd a ddily dyvynv yr ymddiffynwr i'r
 maes i atep iddaw. ²¹²⁷Yna y dily yr howlwr mynegi mesvr i hawl ar y tir
 88^{rb} a'i dylet. ²¹²⁸Yna y dily yr amddiffynwr galw am oet wrth i borth | i atep, a 25
 dodi ar y kyfreith y dily. ²¹²⁹Yna y dily yr ynat barnv oed i atep, herwydd
 pellet yr howlwr i wrth yr amddiffynwr. ²¹³⁰Os yn vn kymwt ac ef, tridiav.
²¹³¹Os yn yr ail kymwt y bydd, pvm niev.^e ²¹³²Os yn y kantreff arall y bydd,
 naw niav a gayf i atep. ²¹³³A gwedi yr atepo, a roi o'r arglwydd y gyffraith
 rynthvnt, a galw o'r howlwr am vach ar a varno kyfreith, yr amddiffynwr 30
 a all yna galw am oed i geisiaw mach kyt a'r oet i atep. ²¹³⁴Pan del yr

^aMS trydd ^b+ c superscript ^cPasc] catchword ^dMS ddilyf ^eSomething superscript

²¹¹⁷Three things which do not need proof on them: there is no need for proof on an admission, except to testify; there is no need for proof on a have-not that he is a have-not, but let the other prove that he is not a have-not; the third on a judgement apart from the testimony of the justice to whom he judged it.

²¹¹⁸These are the several ways to claim land and earth lawfully.

²¹¹⁹A claim of proprietorship, that is lineage and descent; and *dadannudd*, and contention, and mother-right, and setting boundaries, and a claim of division, and a claim of subdivision, and final division, and a claim of equal division.

²¹²⁰And this is how land ought to be claimed by lineage and descent.

²¹²¹Firstly the claim should be put in motion in the 9 days of the calends of winter or the nine days of May, and if it is not claimed in one of those 2 [sets of] 9 days, he shall get no answer until the other comes. ²¹²²If he claims in the 9 days of May, he is entitled to an answer before the nine days of the calends of winter. ²¹²³If he does not get an answer then, let him claim in the nine days of May a second time; and if he does not get it then, law will not be closed, and law will not be closed ever from then on when the lord wishes to give him law, except for the blank days. ²¹²⁴These are the blank [days], from Christmas night after vespers until New Year's day after mass, and from Easter night after vespers until Low Sunday after mass, and from Whit Saturday after vespers until Trinity Sunday after mass.

²¹²⁵After the claim has been put in motion as we stated above, the lord before hearing the claim ought to take the descent [from the] elders of the country for the lineage and descent, and if it is not the lineage which is heard, he ought not to hear anything. ²¹²⁶If the lineage is true as it ought to be for the claimant, the lord ought to bring the defendant to the field to answer to him. ²¹²⁷Then the claimant ought to state the extent of his claim on the land and his entitlement. ²¹²⁸Then the defendant ought to call for a set time for assistance to answer, and he should put it to the law. ²¹²⁹Then the justice ought to judge a set time to answer, according to how far the claimant is from the defendant. ²¹³⁰If he is in the same commote as him, three days. ²¹³¹If he is in the next commote, five days. ²¹³²If he is in another *cantref*, he has nine days to answer. ²¹³³And after he has answered, and the lord has given law between them, and the claimant has called for a surety on that which the law may judge, the defendant may then call for a set time to seek a surety with the set time to answer. ²¹³⁴When that set time

oed hwnnw, y dyly yna yr amddiffynwr dangos y meichie ac ev roddi
 88^{va} yme|ddiant yr arglwydd, yni vo dosbarth y *kyfreith*. ²¹³⁵Ssef meichie a
 ddyleir am *kyfreith* tir a dayar: gwystlon o ddynion byw; dav ddyn nev a
 vo mwy o bob plaid o wyr vn vrait a'r blaid y ddel drosdi, a'r rrai hynny
 nid oes nawdd vddvnt yn vn lle, nac yn eglwys nac yn lle arall. ²¹³⁶Ac 5
 ni ddyly hawlwr oed i geisio mach. ²¹³⁷Yn y trydyd oed y dyly *kyfreith*
 vod, ac ni ddyly *kyfreith* vod namyn ar tir. ²¹³⁸Gwedi darffo i'r oydav oll a
 ddyvod y dadlav ar y tir y dyly yr ynad kweirio pleidie yn *kyfreithiawl*,
 val y dywedpwyd vchod, ac erchi o'r ynad i'r pleidie 'ymddywedwch
 88^{vb} weithian'. ²¹³⁹Yna y dyly yr hawlwr menegi | i vod ef yn wir briodawr 10
 ar y tir hwn a'r ddayar o ach ac edryf, ac y dyly i gael ef; o gwatta ef i
 ddyled, bod iddo ddigon a'i gwyr i bod yn wir ddyled, a bod iddo ddigon
 o geidwaid a gattwo i briodolder, a doddi ar y *kyfreith* y dyly gwbwl o'i
 ddyled a'i briodolder, ac od air yn i erbyn, y dyly mwynhav i wybyddiaid
 a'i geidwaid. ²¹⁴⁰Yna y dyly yr amddifynwr ateb o wadv, nev adde, nev 15
 arddelw *kyfreithiawl* val na ddyle^a na gwadv nac adde. ²¹⁴¹Os adde a wna
 yr amddiffynwr hynny, barner i'r hawlwr vessvr i hawl. ²¹⁴²Os gwatto ef,
 mwynhayr gwybyddiaid yr hawlwr, a llysed y llall wynt os dichon. ²¹⁴³Ac
 90^{ra} nid |^b rraid^c yna amhiniogav tir na gwyr gorffdref, kanys provi dyled
 y maynt, ac nad provi kyfran. ²¹⁴⁴Os yr amddifynwr a ddywaid 'kyfran 20
kyfreithiawl tir a dayar a vv y ryngof i a thydi, ac i ti y doeth y lle ar lle, ac
 y may hwnnw genyd yn dv a thal am y tir hwn; ac o gwedi di hynny, y mae
 i mi ddigawn a'i gwyr, ac ar y gyfraith y dodaf na ddyli di yr ail kyfran
 genyf i'. ²¹⁴⁵Os gwadv a wna yr hawlwr hyny, mwynhayr gwybyddiaid yr
 90^{rb} amddifynwr a llysed y llall wynt o vn o'r tair fordd y llysy | gwybyddiaid: 25
 galanas, a dirdra, a gwreicta; a raid yw ev bod yn amhiniogav tir hefyd.
²¹⁴⁶Ac o fyna y vrawd, divarner yr hawlwr. ²¹⁴⁷Os ef a ddywaid 'araphawl
 yw dy hawl', trayther val y kicle yngod. ²¹⁴⁸Os yr amddifynwr a watta ach
 ac edryf, nis dichon, kanys hynafiaid y wlad a'i hadverodd.
²¹⁴⁹Pwybynac a gynhalio tir dair oes gwyr yn vn wlad a'r priodorian, 30
 a heb wnevthvr ohonvn vn o dri thwrwf *kyfreith*, ni wrthebir vyth^d
 90^{va} vddvnt am y tir hwnnw, | kan rrygaws *kyfreith* y rryngthvnt. ²¹⁵⁰O gwnant

^aMS ddyly, second y smudged, + e superscript ^bNo f. 89, but the catchword corresponds to the first words on f. 90^r ^craid] catchword ^dMS vydth

comes, the defendant ought to show his sureties and give them into the possession of the lord, until the law has judged.²¹³⁵ These are the sureties needed for the law of land and earth: hostages of living men; two men or more from each party of men of the same status as the party on whose behalf they come, and those ones they have no refuge in any place, neither in a church nor in any other place.²¹³⁶ And the claimant is not entitled to a set time to seek a surety.²¹³⁷ The law is to be [carried out] in the third set time, and there is to be no law except for on land.²¹³⁸ After all the set times have passed and the pleadings have come onto the land the justice ought to arrange the parties lawfully, as was stated above, and the justice should ask the parties 'now speak'.²¹³⁹ Then the claimant ought to state that he is a true proprietor on this land through lineage and descent, and he is entitled to have it; if he denies his entitlement, that he has sufficient who know that it is his entitlement, and that he has enough maintainers to maintain his proprietorship, and he places it to the law that he is entitled to all of this entitlement and proprietorship, and if a word is said against him, his knowers and his maintainers ought to be used.²¹⁴⁰ Then the defendant ought to answer through denying, or admitting, or [taking] a legal *arddelw* so that he ought not to deny or admit.²¹⁴¹ If the defendant admits that, let it be judged that the claimant may state his claim.²¹⁴² If he denies it, let the knowers of the claimant be used, and let the other object to them if he wishes to do so.²¹⁴³ And there is no need in that case to have land neighbours or men from a neighbouring township, because they are to prove an entitlement, and not to prove a division.²¹⁴⁴ If the defendant says 'there was a lawful division of land and earth between you and I, and to you was given such and such a place, and you have that as a house and a roof on this land; and if you deny that, I have sufficient who know it, and I put it to the law that you are not entitled to the second division from me'.²¹⁴⁵ If the claimant denies that, let the knowers of the defendant be used and let the other one object to them in one of the three ways knowers are objected to: *galanas*, and land dispute, and woman-dispute; and they must be land neighbours as well.²¹⁴⁶ And if he insists on the judgement, let the claimant be disjudged.²¹⁴⁷ If he says 'your claim is an invalid claim', let it be debated as he heard previously.²¹⁴⁸ If the defendant denies lineage and descent, he is not allowed to do so, because the elders of the country restored it [the lineage].

²¹⁴⁹Whoever maintains land in three lifetimes of men in the same country as the proprietors, and they have not caused one of three legal disturbances, no answer will ever be made to them for that land, because they previously had law between them.²¹⁵⁰ If they do one of these three

wyntav vn o'r tri ffeth hyn, ai torri aradyr, ai llosgi ty, ai lladd kelain, ni ddiffydd i hawl hyd ymhen y nawed ach.^{a 2151} A diasbad hwnnw yn myned i briodawr yn amrodawr ach a wrandewir ynghyfraith, a hono a elwir diasbad ach vwch aduan, a wrandewir.²¹⁵² Yna y dyly hwnw dod i disabad vwch aduan, ac y dyly ynte kaffel kynnic.²¹⁵³ Seff yw hyny, kimint a'r gwr 5 mwyaf i warchadw.²¹⁵⁴ Ni ddyleir kynic tir lloc i neb ymlaen i gilidd, hyd 90^{vb} yn oed tail. | ²¹⁵⁵Pwybynnac y barner gwarthec arno, yn i ddewis y bydd ai talv y gwarthec, ai ev gwerth kyfraith.

²¹⁵⁶Val hyn y dyleir holi dadanvdd.

²¹⁵⁷Tri rryw ddadanvdd ysydd: dadanvdd ty ac eredic, a dadanvdd kar, a 10 ddadanvdd bwrn a baich.

²¹⁵⁸Ni aill neb holi dadanvdd onid am dir a oedd yn llaw i dad pan vv varw, ac yn i law ynte e hvn, a'i yrrv ynte i ar y tir yn anghyfreithiawl. 91^{ra} ²¹⁵⁹Yna y dyly yr hawlwr kyffroi hawl yn vn o'r naw nie kynta | o'r Mai,^b nev o'r naw nie kynta gwedi kalan gauaf, ac onis kyfry yn vn o'r ddav 15 ddydd hyny, ni chaif ateb yni ddel y llall. ²¹⁶⁰Os yn naw nie Mai i hawl, parod y dyly gayl ateb kyn naw nie kalan gayaf. ²¹⁶¹Ac oni chaiff ateb yna, holed yr ailwaith yn y naw nie hyny. ²¹⁶²Ac wedi kyffro ef i hawl yn y ddav amser hyny, ni bydd kayad kyfreith iddo byth pan vno arglwydd rod di kyfreith iddo. ²¹⁶³Gwedi rod do arglwydd kyfreith iddaw a chwyrio 20 91^{rb} pleidie val y dywedpwyd vchod, ac erchi ar ynad i'r pleidie ymddy|wedvd, yna y dyly yr hawlwr mynegi i vod ef yn kyfanheddv y tir hwnw o dy ac aylwyd ac eredic ac aylwyd kyfreithiawl, a'i yrrv yn anghyfreithiawl i ar y tir, ac anhvddaw i aylwyd yn anghyfreithiawl. ²¹⁶⁴Ac o gwedi di hyny, y may i mi ddigawn a'i gwyr, ac ar y gyfraith y dodaf yr aylwyd a 25 anhvddiwyd yn anghyfreithiawl y dylaf i i dadanhvddaw yn kyfreithiawl'. ²¹⁶⁵Yna y dyly yr amddiffynwr dywedvd vn o ddav ateb, ai gwadv i 91^{va} yrrv i ar y tyr yn anghyfreithiawl, | ai ynte dywedvd 'o ddadanvdd y devthvm i i'r tir hwn'. ²¹⁶⁶Os gwadv i yrrv yn anghyfreithiawl a wna, mwynhayr gwybyddiaid yr hawlwr, ac o myn yr amddiffynwr llyssv y 30 gwybyddiaid hyny llyssed o vn o dri llyssiant: ai dirdra heb ddosbarth, ai galanas heb ymddwyn, a gwreicta, a hyny gwedi darffo vddvnt tyngv yr hyn a brovwynt. ²¹⁶⁷Ac velly llyssed bob vn gwybyddiaid i gilidd drwy wybyddiaid eraill yn y mays. ²¹⁶⁸Ac o ffyna gwybyddiaid yr hawlwr,

^aMS ac ^bor mai] *catchword*

things, either breaking a plough, or burning a house, or committing a killing, their claim is not extinguished until the ninth generation. ²¹⁵¹And that cry of a proprietor becoming a non-proprietor is a lineage which is heard in law, and that one is called a cry of lineage above emptiness, and it is to be heard. ²¹⁵²Then that one is to give a cry above emptiness, and he is entitled to have an offer. ²¹⁵³That is, as many as the greatest man to maintain it. ²¹⁵⁴Hired land ought not to be offered to anyone before another, not even [for] manure. ²¹⁵⁵Whoever is judged [to pay] cattle, it is his choice whether he pays the cattle, or their lawful value.

²¹⁵⁶This is how *dadannudd* ought to be claimed.

²¹⁵⁷There are three types of *dadannudd*: *dadannudd* of house and ploughing, and *dadannudd* of cart, and *dadannudd* of load and burden.

²¹⁵⁸Nobody can claim *dadannudd* unless it is for land which was in the hand of his father when he died, and then in his own hand, and he was driven from the land unlawfully. ²¹⁵⁹Then the claimant ought to put his claim in motion in one of the first nine days of May, or the first nine days after the calends of winter, and if he does not put it in motion it in one of those two [sets of] days, he will not have an answer until the other comes. ²¹⁶⁰If he claims in the nine days of May, he should have a ready answer before the nine days of the calends of winter. ²¹⁶¹And if he does not get an answer there, let him claim a second time in those nine days.

²¹⁶²And after he has put his claim in motion in those two times, law will never be closed to him when the lord wishes to give him law. ²¹⁶³After the lord has given him law and the parties have been arranged as was stated above, and the justice has asked the parties to speak, then the claimant is to state that he has been living on that land with a house and a hearth and ploughing and a legal hearth, and he was driven unlawfully from the land, and his hearth was covered unlawfully. ²¹⁶⁴And if you deny that, I have sufficient who know it, and I put it to the law that the hearth that was covered unlawfully I am entitled to uncover it lawfully. ²¹⁶⁵Then the defendant ought to state one of two answers, either denying that he drove him from the land unlawfully, or otherwise saying 'I came to this land through *dadannudd*.'

²¹⁶⁶If he denies that he drove [him] unlawfully away, let the knowers of the claimant be used, and if the defendant wishes to object to those knowers let him object by one of three objections: either land dispute without a judgement, or *galanas* without compensation, or woman-dispute, and that after they have sworn to that which they prove.

²¹⁶⁷And so let each one object to the knowers of the other through other knowers in the field. ²¹⁶⁸And if the knowers of the claimant succeed, let it

- 91^{vb} barner iddo ddyfod drachefyn i'r lle y gyrwyd o|hono yn gyfreithiawl i ddadanhvdaw yr aylwyd a anhvddossid gynt hyd ymhen y vlwyddvn, heb ateb i neb ar a'i holo. ²¹⁶⁹Ac ni vernir ef yn briodawr yna, namyn i vod yn warcheidwad hyd yr oed vchod, ac yna ateb i'r neb a'i holo, oni bydd dwyn keidwaid ohonaw ar ddechre i hawl ac i briodolder y gyda'i 5 wybyddiaid. ²¹⁷⁰Ac os dwc y keidwaid y gyda'i wybyddiaid, ni ellir kyfro arno vyth. ²¹⁷¹Onis dwc, ef a ellir i holi pan ddel y'r oydav vchod.
- ²¹⁷²O myn y gwr amddiffynwr yn gynta i holi ef, val hyn y dyly y 92^{ra} ðwedvd. ²¹⁷³Gwedi darffo ymrwymo |^a ynghyfraith,^b mynegi i vod ef yn briodawr ar y tir hwnw, a digawn o geidwaid a gatwo i briodolder 10 ganthaw, a bod gormes anghyfreithawl arnaw, a henwed y gwr y sydd ormes arnaw. ²¹⁷⁴Ac o gwedi hynny, dy vod yn ormes anghyfreithiawl, y mae i mi ddigawn a'i gwyr, ac ar y kyfreith y doda y dylaf mwynhav vyingheidwaid a'm gwybyddiaid'. ²¹⁷⁵Yna y dyly yr amddiffynwr ddywedud 'myvi y sydd briodawr ar y tir hwn a'r ddayar,^c a digawn ym 15 o geidwaid a gattwo vymbriodolder, ac ar y kyfreith y dodaf vod yn iownach i mi gadw y tir yssydd i'm llaw noc i ti gadw y tir nid ydiw i'th law a ni ddily vod, ac ar y kyfreith y dodaf kyt henwych di dy 92^{tb} geidwaid yn gynta, | a'th wybyddiaid, pan yw y keidwaid kyfreithiawl a ddyleir ev mwynhav yn gynta; a ffan yw vn o'r lle y dyly keidwaid vod 20 i gadw tir, ac na chyngain i ti gadw y tir, nid ydiw i'th law, kani cheidw gwaglaw'. ²¹⁷⁶Yna y dyly yr ynad kymrvd keidwaid yr amddiffynwr yn gynta kyd adawer yn ddiwaytha, kanys yr arddelw kyfreithiolaf^d a ddyleir i gymrvd yn gynta. ²¹⁷⁷Ac o bydd da y keidwaid, barner iddaw y tir yn dragwyddawl. ²¹⁷⁸O metha y keidwaid, divarner yr amddiffynwr, ac 25 92^{va} wedi hyny mwynhayr gwybyddiaid | yr hawlwr a'i geidwaid ar y tir hwnw. ²¹⁷⁹Ac o byddant kwbwl, barner iddaw y tir; ac oni byddant kwbwl,^e barner y tir i'r arglwydd herwydd a y rwng y ddev wr hyny, oni bydd dyn arall a brovo i vod yn eiddo ef y tir amgen no'r rrai kynta a ddadlevodd. 30
- ²¹⁸⁰Ac velly yr holir dadanvdd kar, ac velly yr holir dadanvdd bwrn a baych, ac nid rraid yna amhiniogav tir na gwyr gorfdref i brovi i yrrv yn

^aFirst section of the page by Hand I ^bynghyfraith] catchword ^cHand II resumes ^dMS kyolaf, + i superscript ^ekwbwl] deleted in ms.

be judged that he is to return again to the place from where he was driven away lawfully to uncover the previously covered hearth before the end of the year, without having to answer to anyone on that which he claimed.²¹⁶⁹ And he is not judged to be a proprietor then, but he is a guardian until the aforesaid set time, and then to answer to whoever claims against him, unless maintainers are brought by him at the beginning of his claim and his proprietorship is [kept] with his knowers.²¹⁷⁰ And if he brings the maintainers with his knowers, no claim may be put in motion against him ever.²¹⁷¹ If he does not bring them, he can be claimed against when the aforesaid set times come around.

²¹⁷² If the man who was the first defendant wishes to claim it, this is how he ought to state.²¹⁷³ After the parties have been bound to law, [he is] to state that he is a proprietor on that land, and that he has enough maintainers to maintain his proprietorship to him, and that there was an unlawful oppression against him, and let him name the man who is oppressing him.²¹⁷⁴ And if you deny that, that you are an unlawful oppressor, I have enough who know it, and I put it to the law that I am entitled to use my maintainers and my knowers.²¹⁷⁵ Then the defendant ought to say 'I myself am proprietor on this particular land and this earth, and I have sufficient maintainers to maintain my proprietorship, and I put it to the law that it is more right for me to keep the land which is in my hand than it is for you to keep the land which is not in your hand and which is not entitled to be, and I put it to the law that although you named your maintainers first, and your knowers, that it is the legal maintainers which ought to be used first; and it is one of the places where maintainers ought to be to maintain land, and it is not permissible for you to maintain the land [as yours], it is not in your hand, because an empty hand may not maintain.'²¹⁷⁶ Then the justice ought to take the maintainers of the defendant first although they were given last, because the most lawful *arddelw* ought to be taken first.²¹⁷⁷ And if the maintainers are good ones, let the land be judged to him for ever.²¹⁷⁸ If the maintainers fail, let the defendant be disjudged, and after that let the claimant's knowers and maintainers be used for that land.²¹⁷⁹ And if they are complete, let the land be judged to him; and if they are not complete, let the land be judged to the lord because of what went on between those two men, unless there is another man who can prove that the land is his property in opposition to those first men who pleaded for it.

²¹⁸⁰ And that is how *dadannudd* of cart is claimed, and that is how *dadannudd* of load and burden is claimed, and there is no need for land neighbours or men from a neighbouring township then to prove that he

anghyfreithiawl i ar y tir, val y dyleir i brovi dyled am dir. ²¹⁸¹A rraid yw
 92^{vb} i'r neb a'i katwo y tir kwbwl geidwaid o amhiniogav tir a gwyr | gorfdref.
²¹⁸²Ssef yw gorfdref, rrandireð a gynvller o drefi vchelwyr a gyfrano ev
 tervynav, a thervyn y dref y bo y dadle ynddi, ac o rrai hyny y kair
 amhiniogav tir. ²¹⁸³Ac o dyd yr hawlwr yn erbyn y keidwad na heniw 5
 o orfdref, ynte a aill dywedvd i hanvod o orfdref, a digawn o geidwaid
 iddo a gattwo braint gorfdref; ac nid rraid y keidwaid hyny namyn yn
 addwyn vreiniawl. ²¹⁸⁴Os yr amddiffynwr kynta a ddywaid yn erbyn yr
 92^{ra} hawlwr dadanvdd 'o ddadanyð y doythym y tir a'r ddaiar, a digawn | ym^a
 o geidwaid a gatwo braint dadanvdd ac ar y kyfreith y dodaf na ddyly 10
 dadanvdd ddyvod ar dor i gilið, yna y dyly yr hawlwr dywedvd 'ydd
 wyt ti yn gwarchadw y tir hwn yn hwy no braint dadanvdd; o gwedi di
 hyny, y may i mi ddigawn a'i gwyr, ac ar y kyfreith y dodaf gwedi elych
 di dros vrait dadanvdd, y dylaf ine ddadanvdd ar dy dor di'. ²¹⁸⁵Yna y
 dyly yr amddiffynwr dywedvd 'mine a ddywedais pan yw o ddadanvdd y 15
 92^{rb} devthym i i'r tir hwn, ac a arddelwais o geidwaid i gadw braint | dadanvdd
 genyf, ac ar y kyfreith y dodaf y dylaf mwynhav vyingheidwaid yn gyntaf'.
²¹⁸⁶Yna y dyly yr ynad kymrvd keidwaid yr amddiffynwr, ac o bydd
 ansavedic ac addwyn, divarner yr hawlwr hyd tra vo braint dadanvdd
 iddaw: ssef yw hyny, braint dadanvdd. ²¹⁸⁷Os dadanvdd ty ac eredic a 20
 vernir i ddyn, oed vn dydd a blwyddyn a ddyly yn ddihaw, ddiatdeb i neb.
²¹⁸⁸Os dadanvdd kar a vernir i ddyn, pvm niav a ffvm nos a gaif o orffowys
 92^{va} yn ddihaw. ²¹⁸⁹Os dadanvð bwrn a baich a vernir i ddyn, tridiav | a thair
 nos y kaif orffowys yn ddihaw, heb atdeb i neb or a'i holo.

²¹⁹⁰Val hyn y dyleir am ymwrthryn.

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²¹⁹¹Ni ellir ymwrthryn namyn y rwng dav a vo yn eise ar yr vn tir, a
 ffob vn yn dywedvd vod yn eiddo gwbwl o'r tir. ²¹⁹²Ac ir hyny, y neb kynta
 a gyfro am y tir a ddyly vod yn hawlwr amdanaw, a chyfro i hawl yn naw

^aym] *catchword*

was driven unlawfully from the land, as there ought to be to prove an entitlement for land.²¹⁸¹ And whoever maintains the land needs to have complete maintainers from land neighbours and men from neighbouring townships.²¹⁸² This is what a neighbouring township is, a shareland comprised of noblemen's townships who have common boundaries, and the boundary of the township in which the disputed [land] is in, and from those ones the land neighbours are to be obtained.²¹⁸³ And if the claimant puts it against the maintainer that he does not originate from a neighbouring township, he then can state that he does originate from a neighbouring township, and he has sufficient maintainers to maintain the status of a neighbouring township; and those maintainers need to be nothing except competent and privileged.²¹⁸⁴ If the first defendant states against the claimant of *dadannudd* 'I came to this land and earth through *dadannudd*, and I have enough maintainers to maintain the privilege of *dadannudd* and I put it to the law that [two] *dadannudd* [cases] ought not to come against each other', then the claimant ought to state 'you are guarding this land for longer than [is allowed] by the privilege of *dadannudd*; if you deny that, I have sufficient who know it, and I put it to the law that after you have gone beyond the privilege of *dadannudd*, I am entitled to *dadannudd* against you'.²¹⁸⁵ Then the defendant ought to say 'I said that it is through *dadannudd* that I came to this land, and I took an *arddelw* of maintainers to maintain the privilege of *dadannudd* for me, and I put it to the law that I am entitled to use my maintainers first'.²¹⁸⁶ Then the justice ought to take the maintainers of the defendant, and if they do not stand and they are not competent, let the claimant be dis-judged for as long as he has the privilege of *dadannudd*: this is what that is, the privilege of *dadannudd*.²¹⁸⁷ If *dadannudd* of house and ploughing is judged to a man, he is entitled to a set time of a year and a day without a claim, without answering to anybody.²¹⁸⁸ If *dadannudd* of cart is judged to a man, he has five days and five nights of resting without a claim.²¹⁸⁹ If *dadannudd* of load and burden is judged to a man, he has three days and three nights of resting without a claim, without answering to anyone who claims against him.

²¹⁹⁰This is how it ought to be concerning contention.

²¹⁹¹There cannot be contention except between two who are sitting on the same land, and each one says that all of the land is owned by him.

²¹⁹²And in that, the first person who puts [a claim] in motion for the land is entitled to be the claimant for it, and he is to put his claim in motion in the nine days of the calends of winter or the nine days of May

niav kalan gayaf nev y naw niav Mai val y dywedpwyd vchod. ²¹⁹³Ac wedi
 92'vb rroddo yr arglwydd kyfreith yrryngthvnt, a chyweir|io pleidie, ac erchi
 o'r ynad vddvnt ymddywedvd, yna y dyly yr hawlwr messvraw hawl^a a
 menegi i vod yn briodawr ar y tir a'r ddaiar hwnw, a digawn o geidwaid
 iddaw a gatwo i briodolder, a digawn a wyr iddaw dyvod y tir iddaw o 5
 ran. ²¹⁹⁴A dodi ar y kyfreith y dyly mwynhav^b y gwybyddiaid a'r keidwaid.
²¹⁹⁵Yna y dyly yr amddiffynwr dywedvd i vod ef yn briodawr ar gwbwl o'r
 tir hwnw a'r ddaiar, a bod iddo ddigawn o geidwaid a gatwo i briodolder
 ar y tir ganthaw, a digawn o wybyddiaid iddaw a wyr dyvod iddo y tir
 93'ra hwnw o ran. ²¹⁹⁶A | dodi^c ar y kyfreith y dyly ef mwynhav i wybyddiaid 10
 a'i geidwaid yn gynta, kanys ef y sydd warcheidwad kyfreithiawl ar y
 tir hwnw. ²¹⁹⁷Yna y dyly yr ynad kymrvd y kyngvsseddav, ac oni bydd
 tysdiolaythav a'i llvddiaw, kymered ef wybyddiaid yr amddiffynwr a'i
 geidwaid yn gynta, a llyssed y llall wynt os dichawn. ²¹⁹⁸Ac wedi darffo
 traythv y rrai hyny, mwynhayr gwybyddiaid yr hawlwr a'i geidwaid, a 15
 llyssed y llall wynt os dichon. ²¹⁹⁹Ac ni aill neb yna o'r ddwy blaidd dwyn
 gwybyddiaid na cheidwaid onid o orfdref. ²²⁰⁰O metha i wybyddiaid a'i
 93'tb geidwaid i'r naill, divarner ef o'r tir. ²²⁰¹O metha i bob vn i wybyddiaid
 a'i geidwaid, rraner y tir y rryngthvnt yn ddav haner. ²²⁰²O metha i bob
 vn, divarner pob vn. 20

²²⁰³Val hyn y dyleir holi mamwys.

²²⁰⁴Tair merched ni ddyleir dadle ac ev hytivedd am dir o barth ev mam:
 mab gwraic vonheddic a roddo kenedl i allvd; a mab gwraic a rodder^d
 yngwystl dros genedl, a chayl mab a hi yngwystl;^e a mab a ddialo gwr o
 genedl i vam a^f cholli tref i dad o achaws y gyflafan hono. 25
 93'va ²²⁰⁵O myn | mab gwraic a rodder i allvd holi mamwys, val hyn y
 dyly: dyvod ar yr arglwydd ac erchi iddo iawn a chyfraith. ²²⁰⁶Yna y
 dyly yr arglwydd dyvynv i genedl ynte i adde iddaw, nid amgen brodrv i
 vam a'i chefynderw a'i chyfynderw, kanys y rrai hynny a ddily vod yn
 rroddiaid arnai, kanis ar ev tor hwy y daw mab ev kares os rroddant 30
 i allvd. ²²⁰⁷Kanys graddav tir yw y rai hyny, ac ni aill vn dyn ellwng^g
 neb i vamwys na thretadogi neb na'i dragwyddoli heb ddyhvndeb y tair

^aMS awl ^bMS mewynhau, e deleted in ms. ^cdodi] catchword ^de deleted in ms., + e
 superscript ^e+ dros encircled ^fMS a a ^gMS ell g with a space for the other letters

as was stated above. ²¹⁹³And after the lord has given law between them, and the parties have been arranged, and the justice has asked them to speak, then the claimant ought to state his claim and state that he is a proprietor on that land and earth, and that he has sufficient maintainers to maintain his proprietorship, and enough who know that the land came to him through a share. ²¹⁹⁴And he puts it to the law that his knowers and the maintainers ought to be used. ²¹⁹⁵Then the defendant ought to say that he was a proprietor on all of that land and earth, and that he has sufficient maintainers who can maintain his proprietorship on the land with him, and enough knowers with him who know that the land came to him through a share. ²¹⁹⁶And he puts it to the law that his knowers and his maintainers ought to be used first, because he is the lawful guardian of that land. ²¹⁹⁷Then the justice ought to take the pleadings, and unless there is evidence which prevents him, let him take the knowers of the defendant and his maintainers first, and let the other one object to them if he is able to. ²¹⁹⁸And after those ones have finished speaking, let the knowers of the claimant and his maintainers be used, and let the other one object to them if he is able to. ²¹⁹⁹And nobody then from either party can bring knowers or maintainers unless they are from a neighbouring township. ²²⁰⁰If the knowers and the maintainers of one of them, let him be disjudged of the land. ²²⁰¹If the knowers and maintainers of all of them fail, let the land be divided between them in two halves. ²²⁰²If everyone fails, let everyone be disjudged.

²²⁰³This is how it ought to be concerning mother-right.

²²⁰⁴Three women with whose heirs there should not be pleadings concerning land on the mother's side: the son of a noblewoman whom a kindred gives to an alien; and the son of a woman who is given as a hostage on behalf of a kindred, and she has a son whilst she is a hostage; and a son who avenges a man from his mother's kindred and loses his patrimony because of that offence.

²²⁰⁵If the son of a woman who is given to an alien wishes to claim mother-right, this is how he ought to do so: to come to the lord and request justice and law from him. ²²⁰⁶Then the lord ought to trace his kindred and admit to him to it, namely his mother's brothers and her cousins and her second cousins, because those ones ought to be her givers, because it is on their part that the son of their kinswoman came to be if they gave her to an alien. ²²⁰⁷For those ones are the degrees of land, and not one man can release anyone to mother-right or create patrimony for anyone or make it permanent without the agreement of the above

93^{vb} gradd vchod. ²²⁰⁸Ac wedi delwynt i'r dadlav, y | dylant gwneuthr vn
 drosdnt, a rroi koll a chayl ymhen hwnw, ac i hwnw gweirio plaid
 gyfreithiawl. ²²⁰⁹Gwedi darffo kweirio y pleidie ac erchi o'r ynad vddvnt
 ymddywedvd, yna y dyly yr hawlwr mynegi i vod ef yn vab i allddvd o
 Kymraes vonheddic, a rroi o'r gwr a ymrwymodd ac ef (a henwed y gwr 5
 a'i genedl) i vam ef i allddvd yn anghyfreithiawl, a'i allddvdaw ynte o dref
 tat. ²²¹⁰Ac o gwedi di hynny, y may i mi ddigawn a'i gwyr, ac ar y *kyfreith*
 y dodaf, gan na allddvassochi^a vyvi o dref tat y dylaf ine dir o barth vy
 94^{ra} mam'. ²²¹¹Yna | dyly yr^b amddiffynwr ateb o wadv nev adde nev ardelw
kyfreithiawl val na ddily ateb. ²²¹²Os i wadv, mwynhaer gwybyddiaid yr 10
 hawlwr, a llyssed y llall wynt os dichawn, val y kicle vchod. ²²¹³O fyna
 i braw, rran a gaif o'r tir kimint ac vn o'r brodvr i vam, eithr y tyddyn
 arbenic. ²²¹⁴Ni ddily iawn ohono hyd y drydedd ach. ²²¹⁵Os adde a wna,
 rraner ac ef val dywedpwyd vchod. ²²¹⁶Os yr amddiffynwr a ddywaid 'nid
 merch dy vam di i'r gwr a ddywedi di, ac ni ddylewn ninav ateb i ti o'r 15
 94^{rb} hawl hon', yna dyweded yr hawlwr 'mi a | ddodaf ar y *kyfreith* na ddily
 neb gwadv i gilidd ar y pyrthyno iddaw ran tir ac ef, a gwir yw hynny'.
²²¹⁷Os yr amddiffynwr a ddywaid 'tref tat y sydd i ti yn y lle a'r lle; o gwedi
 hynny, y may i mi ddigawn a'i gwyr, ac ar y *kyfreith* y doda na ddily
 treftadawc vamwys', od adde ef hynny, bid ar dref i dad. ²²¹⁸Os gwata 20
 ynte mwynhayr gwybyddiaid yr amddiffynwr. ²²¹⁹Os yr amddiffynwr a
 ddywaid 'araphawl yw dy hawl, ac ni ddylaf i ateb i ti o'r hawl honno,
 94^{va} a mi a ddodaf ymhen y llys rrygyfroi hawl | ohonot ti arnaff vi am yr
 hawl hon gynt, a thewi ohonod gwedi hynny vn dyd a blwyddvn, ac ar
 y *kyfreith* y dodaf na ddilyaf i ateb i ti bellach', o ssaif yr arglwydd ar 25
 gyffroi hawl gynt ohonaw a thewi a hi vn dydd a blwyddvn, ni ddyleir
 vyth ateb i'r hawl honno. ²²²⁰Os yr amddiffynwr a vyn dywedvd yn
 erbyn yr hawlwr 'mi a'th ddivernais di gynt o *kyfreith*; o gwedi di hynny,
 y may i mi ddigawn a'i gwyr', dyweded ef yr ymadrawdd hwnnw kyn
 94^{vb} ymrwymo ynghyfraith arall. ²²²¹Onis dywaid, | rraid yw ateb i'r *kyfreith* 30
 yr ymrwymwyd ynddi.
²²²²O myn mab gwraic a wystler holi mamwys, val hyn y dyly: val y
 kicle yn y llall vchod, hyd yn oed messvraw hawl. ²²²³Yna y dyly mab
 menegi roddi o'r gwr hwnnw a'i genedl graddav tir i vam ef yn gwystl

^aMS allddvdassochi, second d deleted in ms. ^bdyly yr] catchword

three degrees. ²²⁰⁸And after they have come to the pleadings, they ought to put forward one on their behalf, and put loss and gain in his mouth, and that one is to arrange a legal party. ²²⁰⁹After the parties have been arranged and the justice has asked them to speak, then the claimant ought to state that he is a son to an alien by a noble Welshwoman, and the man who bound [to law] with him (and he names the man and his kindred) gave his mother to an alien unlawfully, and he was made alien from his patrimony. ²²¹⁰And if you deny that, I have sufficient who know it, and I put it to the law, because you made me an alien of my patrimony I am entitled to land on the side of my mother'. ²²¹¹Then the defendant ought to answer through denying or admitting or a legal *arddelw* so that he is not entitled to answer. ²²¹²If he denies it, let the knowers of the claimant be used, and let the other one object to them if he wishes, as he heard above. ²²¹³If his proof succeeds, he has a share of the land as much as one of his mother's brothers, except for the principal residence. ²²¹⁴He is not entitled to justice until the third generation. ²²¹⁵If he admits, let him share it with him as stated above. ²²¹⁶If the defendant states 'your mother is not the daughter of the man who you named, and we ought not to answer to you of this claim', then let the claimant say 'I put it to the law that nobody is entitled to deny another person who is entitled to a share of land with him, and that is the truth'. ²²¹⁷If the defendant says 'you have a patrimony in such and such a place; if you deny that, I have sufficient who know it, and I put it to the law that a patrimonial is not entitled to mother-right', if he admits that, let him go to his own patrimony. ²²¹⁸If he denies that let the knowers of the defendant be used. ²²¹⁹If the defendant says 'your claim is an invalid claim, and I ought not to answer to you for that claim, and I put it in the mouth of the court that you put a claim in motion against me for this claim previously, and you went silent after that for a year and a day, and I put it to the law that I no longer ought to answer to you', if the lord stands to the fact that a claim was put in motion by him before and it went silent for a year and a day, he is never entitled to answer to that claim. ²²²⁰If the defendant wishes to say against the claimant 'I disjudged you previously by law; if you deny that, I have sufficient who know it', let him make that statement before binding to another law. ²²²¹Unless he says it, he must answer to the law he bound himself into.

²²²²If the son of a woman who was given as a hostage wishes to claim mother-right, this is how he ought to do it: as he heard in the other [case] above, even stating the claim. ²²²³Then the son ought to state that that man and his kindred the degrees of land gave his mother as a hostage on

drosdvt hwy yn anyledvs, ac yn y gwystl hwnnw dwyn trais o alldd
 arnai, a'i gayl ef o'r trais hwnnw. ²²²⁴Ac o gwedi di hynny, y may i
 mi ddigawn a'i gwyr; ar y *kyfreith* y dodaf gan rroddassochi vy mam
 i drossoch yn lle ni allasoch i chadw rrac^a trais, y dylaf inav ran tir
 95^{ra} i genwch chwi'. ²²²⁵Yna y dyly yr | amddiffynwr^b atdeb iddaw o wadv, 5
 nev adde, nev arddelw val y vamwys arall vchod. ²²²⁶Os i wadv a wna,
 mwynhaer gwybyddiaid yr hawlwr, a llyssed y llall. ²²²⁷Os dichawn wynt^c
 ac o ffyna i braw, rran a gaif. ²²²⁸Os yr amddiffynwr a arddelw na ddylant
 ateb,^d ardelwed val y vamwys arall vchod. ²²²⁹Os amddiffynwr mamwys
 a ddywaid 'pa vamwys bynac vo dy vam di a ymroes o'i bodd i'r gwr', 10
 a cheisiau dwyn gwybyddiaid ar hynny, nis dyly; kani chyngain praw
 95^{rb} ar varw. ²²³⁰A chyd boed byw, | ni ddyly, kani ddyly neb atdeb iddaw ef
 namyn y neb a ymrwymodd ac ef, ac nid ymrwymodd y wraic ac ef.
²²³¹Os mab a ddialo gwr o genedl i vam ac a gollo tref i dad a hawl
 mamwys, holed val y kigle vchod oll ymhob pwnk; eithr henwi messvr i 15
 hawl pa ffordd y kolles tref i dad i hvn, a dwyn praw ar hynny val y llall.

²²³²Val hyn y dyleir am gyfran.

²²³³Kyfran a ddyly yn gynta y rrwng brodvr: y mab ieva a ddyly dewis
 95^{va} y tyddyn ac a vo o dai ar yr wyth erw, os vchel|wr vydd. ²²³⁴Ac o hyna i
 hyna dewisent y tyddynav, ac i bawb a vo ar i dyddyn o dai. ²²³⁵Ac wedi 20
 hynny, raned y mab ieva ymhob lle, ac^e o hynaf i hynaf dewisent. ²²³⁶Ac
 wedi hynny, kefnderw a ddyly adran, eithr na ssymvd neb o'i dyddyn rrac
 i gilid, kanis kimint yw y tyddynav, ac na ddyly neb vod yn adeilwr^f y'w
 gilidd. ²²³⁷Velly y dyly kyfyrderw adran, ac wedi y trydydd ran, kadwed
 bawb i ran ganthaw yn gyfreithiawl drwy geidwaid o amhiniogav tir. 25
²²³⁸Os mab aill vydd, pedair erw a ddyly vod ymhob tyddyn a rranv, a
 dewisso ac adran vch y llall vchod.

^asecond r superscript ^bamddiffynwr] catchword ^c+ n superscript ^dMS eb ^eHand I
^fMS adeilw

their behalf without entitlement to do so, and during that hostageship she was raped by an alien, and conceived him as a result of that rape. ²²²⁴And if you deny that, I have sufficient who know it; I put it to the law that as you gave my mother on your behalf to a place where you could not keep her from rape, then I am entitled to a share of land from you'. ²²²⁵Then the defendant is entitled to answer to him by denying, or admitting, or taking an *arddelw* as in the other mother-right above. ²²²⁶If he denies it, let the knowers of the claimant be used, and the other may objected [to them]. ²²²⁷If they are valid and his proof succeeds, he has a share. ²²²⁸If the defendant takes an *arddelw* that they ought not to answer, let him take an *arddelw* as in the other mother-right above. ²²²⁹If mother-right is defended by saying 'whichever mother-right it is your mother gave herself of her own free will to the man', and they attempt to bring knowers on that, they are not entitled to; because proof is not permitted against the dead. ²²³⁰And although she is alive, it ought not to be, because nobody ought to answer to him except whoever bound with him, and the woman did not bind herself with him.

²²³¹If a man who avenges a man from his mother's kindred and loses his patrimony and claims mother-right, let him claim as he heard above on every subject; except that he is to name the extent of his claim by [stating] how he lost his own patrimony, and proof is to be brought on that as with the others.

²²³²This is how it ought to be concerning division.

²²³³The first division ought to be between brothers: the youngest son is entitled to choose the residence and any houses which may be on the eight acres, if he is a nobleman. ²²³⁴And from eldest to eldest they chose their residences, and to each one whatever houses may be on his residence. ²²³⁵And after that, let the youngest son divide in each place, and from eldest to eldest they chose. ²²³⁶And after that, cousins are entitled to a subdivision, except that nobody is to move from his residence for another person, because the number of residences is so large, and nobody is entitled to be a builder to each other. ²²³⁷And so a second cousin get a subdivision, and after the third division, let everyone maintain his previous share lawfully through maintainers who are land neighbours. ²²³⁸If he is an *ailt*, there ought to be four acres in each residence which is divided, and let them choose and subdivide over the other above.

95^{vb} 2239Val^a hyn y dyleir | am gyhyd.

2240Ni ddyleir kyhyd yn vn lle onid mewn tref gyfrif, ac yn y dref honno y dyly pawb kimint a'i gilidd, ac nid kysdal. 2241Ac yn y dref honno y dyly meibion dir ymywyd ev tat, eithyr y mab ieva a ddyly aros marw i dad, kanys yn lle y tat y dyly vod. 2242Y neb a alwo am dir yn y dref gyfrif, 5 ef a ddyly ddewis tyddyn yn y lle gwac y myno heb dy ynddaw, ac wedi hynny kyhyd a ffawb. 2243Ac wedi hynny, o gwrthyd y tir a galw am dir gwedi hynny, nid nes iddo gayl y tir a vv yn i law gynt no thir arall, oni bydd gwac heb gymrvd o neb.

96^{ra} 2244Val^b hyn y dyleir am orffen rran.

10

2245Pwybynac a gaffo dechre rran, ef a ddyly gayl rran gwbwl, kan ni ddyryllia kyfreith i ddyled a neb onid amod a'i gwna. 2246O bydd vn a vyno holi gorffen rran, val hyn y dyly. 2247Gwedi darfo kyweirio pleidie yn kyfreithiawl ac erchi o'r ynad vddvnt ymdywedvd, yna y dyly yr hawlwr messvraw hawl a menegi i vod yn vrawd nev gefnderw nev gyfyrdwr, 15 kani ddyly holi namyn y rrai hynny yn vrawd iddo ac yn briodawr; a digon a gatwo i | briodolder ganthaw. 2248O gwata na chafas ddechre ran, bod iddo ddigawn a'i gwyr i gayl ohonaw, a dodi ar y kyfreith kan gavas ef ddechre rran, y dyly gayl kwbwl o rannv ac ef y tir. 2249Yna y dyly yr amddiffynwr ateb o vn o dair ffordd, ai gwadv, ai adde, ai arddelw 20 kyfreithiawl val na ddileo ateb, ac velly y dyly pob amddiffynwr ateb am bob peth o vn o'r tri hynny. 2250Os adde a wna yr amddiffynwr hynny, rraner ac ef. 2251Os i wadv a wna, mwynhaer gwybyddiaid yr hawlwr. 96^{va} 2252O ffyna y gwybyddiaid, raner ac ef; os yr amddiffynwr a | ddywaid 'mi a renais a thi y kwbwl; o gwedi hynny y may i mi ddigawn a'i gwyr, 25 ac ar y kyfreith y dodaf na ddylaf i yr ail rranv a thydi'. 2253Od adde yr hawlwr hynny, bid ar a gavas. 2254Os gwatta ynte, mwynhaer gwybyddiaid yr amddiffynwr. 2255Ssef y rryw wybyddiaid vydd y rrai hynny: gwr o bob rrandir o orfdref. 2256Os yr hawlwr a ddywaid 'a renais i myvi nis gwadaf, ssef yw hynny, hyn a hyn, a hyn y sydd heb rranv; o gwedi di 30 hynny, y may i mi ddigawn a'i gwyr, ac ar y kyfreith y dodaf y dylaf i mwynhav | yn gynta vy gwybyddiaid'. 2257Yna y dyly yr amddiffynwr dywedvd 'myvi a ddywedais gyne ddarvod i mi ranv kwbwl a thydi, ac a

^aHand II resumes ^bval] catchword

²²³⁹This is how it ought to be concerning equal division.

²²⁴⁰There ought to be no equal division in any place except in a reckon township, and in that township everyone is entitled to as much as each other, and not equal. ²²⁴¹And in that township the sons ought to take the land during the life of their father, except the youngest son ought to wait until the death of his father, because he [stands] in the place of his father. ²²⁴²Whoever calls for land in a reckon township, he ought to choose a residence in a vacant place without a house on it, and after that equal division with everyone. ²²⁴³And after that, if he rejects that land and calls for land after that, he is not closer to having the land which was in his hand previously [rather] than any other land, if it is not vacant and not taken by anybody.

²²⁴⁴This is how it ought to be concerning final division.

²²⁴⁵Whoever has initial division, he is entitled to a full division, because law does not cut off anybody's entitlement unless a contract does so. ²²⁴⁶If there is one who wants to claim final division, this is how he ought to do so. ²²⁴⁷After arranging the parties lawfully and the justice asking them to speak, then the claimant ought to state his claim and state that he is a brother or a cousin or a second cousin, because nobody ought to claim except those ones as a brother to him and a proprietor; and he has enough to maintain his proprietorship. ²²⁴⁸If he denies that he had an initial division, [and states] that he has sufficient who know that he did [not] have it, and he puts it to the law that because he did not get an initial division, he is entitled to have a complete share of that land. ²²⁴⁹Then the defendant ought to answer in one of three ways, either denying, or admitting, or a lawful *arddelw* so that he ought not answer, and that is how every defendant is to answer for every one of those three things. ²²⁵⁰If the defendant admits that, let him share with him. ²²⁵¹If he denies it, let the knowers of the claimant be used. ²²⁵²If the knowers succeed, let him divide with him; if the defendant says 'I divided the entirety with you; if you deny that I have sufficient who know it, and I put it to the law that I ought not to make a second division with you.' ²²⁵³If the claimant admits that, let him have what he had. ²²⁵⁴If he denies it, let the knowers of the defendant be used. ²²⁵⁵These are the kind of knowers those ones shall be: men from each shareland from a neighbouring township. ²²⁵⁶If the claimant says 'you divided with me and I do not deny it, that is, such and such, and such is not divided; if you deny that, I have sufficient who know it, and I put it to the law that I am entitled to use my knowers first.' ²²⁵⁷Then the defendant ought to say 'I said just now that I made complete

- ddodais hynny ymhen gwybyddiaid *kyfreithiawl* yn gynta, ac ar y *kyfreith* y dodaf y dylaf i mwynhav yn gyntaf'. ²²⁵⁸Y *kyfreith* a ddywaid yna, pan yw gwybyddiaid yr amddiffynwr a ddyleir yna i mwynhav yn gynta, kanys trydydd gwybyddiaid *kyfreithiawl* am dir ynt. ²²⁵⁹A llysed y llall wynt o myn. ²²⁶⁰Os yr amddiffynwr a ddywaid 'mi a renais a thi bob lle, a 5
- 97^{ra} mi a | ddodaf^a hynny ymhen y rranwyr', od adde ef y rranwyr, bid ymhen y rranwyr. ²²⁶¹Os gwata ynte y rannwyr, gwaded val y gwedir mach, a rran a ddyly gwedi hynny. ²²⁶²Os yr amddiffynwr a ddywaid 'araphawl yw dy hawl', trayther ohonai val y klywyd drachefn vchod.
- ²²⁶³Val hyn y dyleir am dervyn. 10
- ²²⁶⁴O bydd ymrysson y rrwng llys a thir arall, y llys bie tervynv. ²²⁶⁵Ac 97^{rb} wedi llys, llan bie tervynv, nid | amgen no thir essgob. ²²⁶⁶Ac wedi llan, braint vcha bie tervynv. ²²⁶⁷Ac wedi braint, kyngwarchadw bie tervynv. ²²⁶⁸Ssef yw kyngwarchadw: ar ddifaith ty ac odvn ac ysgvbawr. ²²⁶⁹O bydd ymrysson am dervyn y rrwng dwy dref vn vraint, kyngwarchadw 15 bie tervynv. ²²⁷⁰O bydd kyhydev dav warchadw, edryt o bedwar gwyr ar hvgaint o hynaviaid y kantref, os gwybyddant. ²²⁷¹Onis gwybyddant, ayd yr hawlwr, a dangossed y tyrvyn^b tva'r barth yr amddiffynwr, a thynged 97^{va} | y tervyn a ddangosso yn pervedd ac yn y pen eitha. ²²⁷²Ac wedi hynny, dangossed yr amddiffynwr y tervyn ynte, a thynged yn y tri lle. ²²⁷³Ac 20 na ddyged neb^c randir kwbwl yni ddangos. ²²⁷⁴Os dwc, kolledic vydd o gwbl, ac wedi as tyngo pawb, rraner yr amrysson yn ddav haner. ²²⁷⁵Oni tyngyr, vn diffaith i'r brenin y dily vod. ²²⁷⁶Os tyng vn ac nas tyngo y llall o'r pleidie, y neb a'i tyngo kymered o dwng y blaid oll. ²²⁷⁷Os arglwydd a eirch i ddwy dref ddangos tervyn ev trevi y rrwngthvnt, wynt^d a ddylant 25 97^{vb} i ddangos | os gwybyddant. ²²⁷⁸Onis gwybyddant, gwadent nas gwddant, ac wedi hynny yr arglwydd a ddyly gwnevrth tervyn y rryngthvnt, a'r arglwydd a ddyly vddvnt chwevgaint dangos.
- ²²⁷⁹Tri argay dangos: rrandir, a braint, ac adeilad, gani ellir dangos tervyn ar dor y rrai hynny, ac na ellir dwyn randir yn nangos. 30

^addodaf] *catchword* ^be *superscript* ^cMS nab, + ^e *superscript* ^dwynt] *superscript*

sharing with you, and I put that in the mouth of lawful knowers first, and I put it to the law that I am entitled to use them first'. ²²⁵⁸The law says there, that it is the knowers of the defendant which ought to be used first, because they are one of the three knowers for land. ²²⁵⁹And let the other one object to them if he wishes. ²²⁶⁰If the defendant says 'I divided with you in every place, and I will put that in the mouth of the dividing men, if the dividing men admit it, let it be in the mouth of the dividing men. ²²⁶¹If the dividing men deny, let it be denied as a surety would be denied, and he is entitled to a division after that. ²²⁶²If the defendant says 'your claim is an invalid claim, let him state as was heard again above.

²²⁶³This is how it ought to be concerning setting boundaries.

²²⁶⁴If there is a dispute between a court and other land, it is for the court to set the boundary. ²²⁶⁵And after a court, it is for the church to set the boundary, namely bishop land. ²²⁶⁶And after a church, it is for the highest privilege to set the boundary. ²²⁶⁷And after privilege, it is for previous guardianship to set the boundary. ²²⁶⁸This is what previous guardianship is: on wasteland a house and a kiln and a barn. ²²⁶⁹If there is a dispute about a boundary between two townships of the same status, it is for the previous guardianship to set the boundary. ²²⁷⁰If there is equality between two guardianships, twenty-four men from the elders of the *cantref* are to trace [the lineage], if they know it. ²²⁷¹If they do not know it, let the claimant go, and show the boundary in the direction of the defendant, and let him swear to the boundary which he shows in the middle and in the furthest part. ²²⁷²And after that, let the defendant show his boundary, and let him swear in the three places. ²²⁷³And let nobody bring a complete shareland in his demonstration. ²²⁷⁴If he brings one, he loses everything, and after everyone has sworn, let the disputed land be divided in two halves. ²²⁷⁵If there is no swearing, it is to be one of the king's wastes. ²²⁷⁶If one swears and the other of the parties does not swear, let whoever swears take all of the party's oaths. ²²⁷⁷If the lord asks two townships to demonstrate the boundaries of their townships between them, they are to demonstrate them if they know them. ²²⁷⁸If they do not know them, let them deny that they do not know them, and after that the lord ought to set a boundary between them, and the lord is entitled to six score for demonstrating it.

²²⁷⁹Three stays of demonstrating: shareland, and status, and a building, because a boundary cannot be demonstrated beyond those three, and shareland cannot be established in a demonstration.

²²⁸⁰O bydd ymrysson y rrwng dwy dref am vrant, a ffob vn yn
 dywedvd ‘gore vymraint i’, ‘gore vymraint yne’, yna y dyly yr ynad govvn
 98^{ra} i’r | howlwr^a pa vrant y sydd vddvnt hwy. ²²⁸¹Yna y dyly yr howlwr mynegi
 ev braint wynt, ai penkenhedlayth, ai kyngellwriaeth, ai braint arall, a
 digawn o geidwaid a gatwo i vrant ganthaw. ²²⁸²Oddyna govyned yr ynad 5
 i’r amddifynwr pa vrant y sydd iddaw ynte. ²²⁸³Yna y dyly ynte menegi^b
 ev braint wyntav val y llaill, a digawn o geidwaid iddaw ynte a gatwo i
 98^{rb} vrant ganthaw. ²²⁸⁴Yna y dyly yr ynad kymrvd keidwaid pob vn, | a’r hwn
 a vo gore i vrant a gatwo yn eiddo barner iddo dervynv ar y llall.

²²⁸⁵Tri lle y dyly dyn vesur i hawl gan amddiffynwr hep hawl hep atep o 10
 honno. ²²⁸⁶Vn yw o gomedd ygwyl kyffreithiawl, kyffaddav vydd yr hawl
 am omedd y gwys. ²²⁸⁷Ni vernir hagen yn vessvr hawl i neb ar absen, hyt
 yn oet y trydydd gwys, ac ni ddilyff tystiaw na ddel amddiffynwr i’r maes
 98^{va} na galw am vyrawt y hyt y | trydydd gwys. ²²⁸⁸A’r tri gwys hynny a ddyleir
 i gwnevthvr yn gyffyreithiawl hagen a’i galw velly. ²²⁸⁹Ail yw yn y dydd 15
 koll kaffel: nit oes esgvsot kyvyreithiawl eithyr na wypo ynat i varn, ac
 o dodir angav yn esgus drosdo ni rrymia, kanit esgus kyfreithawl ac ni
 rrymia. ²²⁹⁰A chyvadde vydd messur yr hawl arnaw ac ar i dda mal pe
 byw vai, os bydd iddaw. ²²⁹¹Oni ddaw yr amddiffynwr ynydd koll kaffel
 gossodedic o ben ynat wedi rwymo pleidiev barn er messur i hawl arnaw, 20
 98^{vb} kani ddily^c kyvyraith nis gwnel. ²²⁹²Trydydd yw lle y kais | howlwr vesur
 i hawl ar y talawdur marw neu^d [mach].^e

^ahowlwr] catchword ^b+ y superscript ^cMS ddyl ^dremainder of page is blank ^eFrom H.

²²⁸⁰If there is a dispute between two townships for privilege, and each one says 'our privilege is greater', 'no, our privilege is greater', then the justice is to ask the claimant which privilege they have. ²²⁸¹Then the claimant is to state their privilege, either head of kindred status, or *cynghelloriaeth*, or another privilege, and with enough maintainers to maintain that privilege for him. ²²⁸²After that let the justice ask the defendant which privilege he has. ²²⁸³Then he should state their privilege like the other one did, with enough maintainers to him to maintain his privilege. ²²⁸⁴Then the justice is to take the maintainers of each one, and the one whose privilege is the better one is to keep the property and is judged to set the boundary on the other one.

²²⁸⁵Three places a man ought to state the extent of his claim by the defendant without a claim or an answer in respect of it. ²²⁸⁶One is if he denies a lawful delay, the claim will be admitted because the summons was denied. ²²⁸⁷No one however will be judged to state their claim for anybody in absence, until the set time for the third summons, and they ought not to testify that the defendant does not come to the field nor call for judgement until the third summons. ²²⁸⁸And those three summons ought to be made lawfully however and called as such. ²²⁸⁹The second is in the day of loss or gain; there is no lawful excuse except that the justice does not know his judgement, and if death is given as an excuse on his behalf it does not bind, because it is not a lawful excuse and it does not bind. ²²⁹⁰And the extent of the claim will be admitted for him and for his goods as if he were alive, if he have any. ²²⁹¹Unless the defendant comes in the day of loss and gain set by the mouth of a justice after binding the parties to judgement to state the extent of his claim against them, because he who may not abide by the law is not entitled to it. ²²⁹²The third is where the claimant asks for the extent of his claim against the dead debtor or a *surety*.

NOTES

NOTES

These notes are intended as a guide only, with cross references to full discussions of any particular section. Interesting sentences or sections will be discussed, but full notes on law manuscripts can be found in other places: *Llyfr Blegywryd* ed. S.J. Williams and J.E. Powell (Cardiff, 1942) has notes on the Blegywryd text edited within that volume, as does *Cyfreithiau Hywel Dda yn ôl Llawysgrif Coleg yr Iesu LVII*, ed. M. Richards (2nd ed., Cardiff, 1990); there are notes on the Iorwerth text edited in *Llyfr Iorwerth* ed. A. Rh. Wiliam (Cardiff, 1960); and the full notes in D. Jenkins, *The Law of Hywel Dda* (Llandysul, 1986) are relevant both to the Iorwerth text translated within that volume and all of the lawtexts in general. For individual words and legal terms, *The Law of Hywel Dda* is again an useful text, as are the aforementioned studies; the index to *Llyfr Iorwerth* gives a translation where relevant and is an excellent source. The other edition of a Cyfnerth text is *Welsh Medieval Law* ed. A.W. Wade-Evans (Oxford, 1909). References to *Ancient Laws and Institutes of Wales*, ed. A. Owen (London, 1841) are to the Gwentian Code (GC), Dimetian Code (DC), Venedotian Code (DC), book, chapter and section, or to the Book, chapter and section of the second volume, the Anomalous Laws; any page numbers refer to the two-volume quarto edition.

PROLOGUE 1–3

See M.E. Owen, ‘The Laws of Court from Cyfnerth’, in *The Welsh King and his Court*, 425–477; and H. Pryce, ‘The Prologues to the Welsh Lawbooks’, *Bulletin of the Board of Celtic Studies* 33 (1986), 151–187. The prologues to the Cyfnerth manuscripts can be split into two groups: U, X, Y and Z; and V, W and Mk, on the basis of references to Cyfnerth and Morgenau (Pryce, ‘The Prologues to the Welsh Lawbooks’, 152–153).

1 a wnaeth It is clear that the object of *a wnaeth* (he made) is missing in all Cyfnerth versions of this prologue. Pryce, in his translation, has added ‘an enactment’, which makes good sense (Pryce, ‘The Prologues to

the Welsh Lawbooks', 183–184), but in this text *arnaddvnt hwy a gair yw i gair hwy ar baup* (upon them and their word was a word upon all) demonstrates that it is referring to a plural noun—*kyfreithiav*, laws, is an obvious choice. It is also tempting to insert *kyfreithiav da*, good laws, to contrast with the *drygkyfreithiav* in the text: it is stated later in the sentence that he made good laws, *a gwneuthur kyfreithiev da a oruc*.

cantref The *cantref* was the larger administrative unit in medieval Wales, and were split into smaller units, commotes. The term literally means 'a hundred townships', similar to the English hundred (*The Legal Triads of Medieval Wales*, 439). The form here is in the plural. Manuscript Z states that there were twenty-four *cantrefi* in the Deheubarth against the sixty-four given in the other Cyfnerth manuscripts, and Z may have the correct reading (Pryce, 'The Prologues to the Welsh Lawbooks', 153).

LAWS OF COURT 5–287

The laws of court are discussed in full in *The Welsh King and his Court*, ed. T.M. Charles-Edwards, M.E. Owen and P. Russell (Cardiff, 2000). The Cyfnerth text in that volume has been taken from Y; manuscript Y is a composite text, with the laws of court from Cyfnerth, but the remainder of the manuscript a Blegywryd text. For this edition, cross references are given in the conspectus for the laws of court in Y. The laws of court in Z and its related manuscripts X and Y follow a different order to the text in V, W and Mk; in the latter manuscripts the *swyddogion defod ac arfer* (officers by custom and use) are included in the laws of court but they are found elsewhere in X, Y and Z. This may suggest that these additional officers were not in the original Cyfnerth laws of court (M.E. Owen, 'The Laws of Court from Cyfnerth', in *The Welsh King and his Court*, 430–431).

4 There may be a hiatus in the text at this point in Z although the scribe has not indicated this by leaving a blank space or a gap in his copy. The text reads *kyfreithiev hynny kanys wynt* (those laws they are), but it is unclear who the *wynt* (they) are: it may be referring to Cyfnerth and Morgeneu and the section which may be missing is the crucial one naming them, but it can be assumed that it should be here (Pryce, 'The Prologues to the Welsh Lawbooks', 155).

5 The first part of the sentence tells us that there are twenty-four officers, but there are only twenty-three in this list. The priest of the household is missing, and he would normally be listed after the chief of household (see the list of protections from #29 onwards where the officers are given in the same order), and before the court justice. The court justice was originally missed out in this copy but his name was added in the margin; the priest of the household was probably missed at the same time but for some reason was not added later.

distain The *distain* was the steward, and was the officer in charge of domestic arrangements for the court in the laws, although the role developed in importance in medieval Wales ('Glossary', in *The Welsh King and His Court*, 565).

9 syrhaed The *inuria* or insult-price, this was a compensation payable to the victim of any offence or injury; it was usually not payable if the injury was accidental (*The Law of Hywel Dda*, 379–380).

12 galanas The term can be used for a person's life-price; or for homicide or enmity ('Glossary', in *The Welsh Law of Women*, 202–203). In this case it is the life-price.

14 gwestai These are guests, and they are on horseback; it is uncertain who they were as they were not the named officers of the court (*The Law of Hywel Dda*, 222).

15 edling The heir-apparent, also called the *gwrthrychiad* in some texts; the term *edling* is borrowed from OE *aetheling* (*The Law of Hywel Dda*, 222–223).

56 nevt syrhaet ev This is old syntax, and may have been in the exemplar of Z; the sentence does not appear in this form in any other Cyfnerth manuscript. See D. Simon Evans, *A Grammar of Middle Welsh* (Dublin, 1964), 169–170.

58 ebediw This became, by the thirteenth century, a death-duty (*The Law of Hywel Dda*, 340–341, 225, 269–270). See also the note on #2116, below.

60 gobyr The term *gobr* basically means a fee, and it is found in contexts outside of the law of women. When used in referring to women, it

corresponds to *amobr* ('Glossary', in *The Welsh Law of Women*, 203, and see the use of *amobr*, e.g. #632), which was the fee payable to the lord when a woman got married.

61 i chowill The morning-gift which the new husband would give to his wife. The term means 'headdress', to represent the symbolic change of headdress to mark the woman's changed status on marriage ('Glossary', in *The Welsh Law of Women*, 196).

62 i hagweddi A payment to the wife on marriage: she would get a set sum from the marital pool of goods, and this would be hers to keep if the marriage ended before seven years were up and without lawful cause (*The Law of Hywel Dda*, 310; 'Glossary', in *The Welsh Law of Women*, 187–188).

83 O anrraith a wnel y tevlv There are regular references to *anrheithio* and *anrhaith* in the laws of court; the word *anrhaith* means spoils or booty, and the verb is the action of taking spoils. One of the roles of the king's household seems to have been to go out despoiling or plundering (*anrheithio*) and gathering spoils (*anrhaith*), which were then distributed according to the rules set out in the laws of court, with each officer receiving a special share. See also #209, where *or aa yn anrraith* is translated 'if he goes on a raid' (literally to gather spoils). The meaning of *anrheithio* appears to have widened, however; in #182 goods are taken from the falconer: he is despoiled. This widening of meaning is reflected in the triad on the three men liable to be despoiled, *anrhaith oddef* (see #1170, and *The Law of Hywel Dda*, 312–313).

84 dirwy, camlwrw Both are fines. The *camlwrw* was three cows or 15s, and the *dirwy* was twelve cows or £3, payable to the king (*The Legal Triads of Medieval Wales*, 439–440).

85 ynghyntedd This would have been the upper part of the hall, where the king and his officers would sit, in contrast to the lower part of hall beyond the partition where the head of kindred would have been in charge ('Glossary', in *The Welsh King and His Court*, 571).

92 kyfreith seneð The law of the synod. This reflects awareness of ecclesiastical practice at the time of writing the Welsh lawbooks (Pryce, *Native Law and the Church in Medieval Wales*, 154–162).

97 Trydyð anhepkor brenin A reference to an existing triad (*The Legal Triads of Medieval Wales*, X20, Q64), where the other two items are his court justice, and his household. There is also a reference to this triad in the court justice's section (#147).

trydydyn a geidw braint yn absen y brenin This is a reference to a triad, and the other two men according to the triad (*The Legal Triads of Medieval Wales*, Q115) are the *distain* and the justice; they also have corresponding references in their sections (#132, #162).

113 mayr y biswail The dung *maer*. On *maer*, see the note at #182 and #513. The dung *maer* had the same function as the *maer* but over the unfree tenants; his name and elements of his role are derisory (*The Law of Hywel Dda*, 364).

115 gwylvae The term means festivals or feasts, but *gwestfa* is found in the other texts. *Gwestfa* was part of the king's entitlements, and the term means entertainment or hospitality, where the king's tenants had to host the king and his court (*The Law of Hywel Dda*, 350–351). See also *dawnbwyd*, #1454.

138 dayred Another payment to the king, it originally meant his supper-money, but came to mean a money payment to a superior (*The Law of Hywel Dda*, 333).

143 The justice does not leave his judging place and does not go on the hosting, but he still receives a large share of the plunder.

155 yn kyweir The manuscript reads *yn kywain*, which means 'leading', but *dedwc* also means 'to lead', so it does not make sense. The other Cyfnerth manuscripts have *cyweir*, but the exact wording differs in each one: Y and X say that the horse is to be led (in good order) *y breswyl*, to the dwelling place, but W does not have this; Mk has *a d6c y varch ae arueu yn gyweir*, 'shall bring his horse and his arms in good order'.

157 There is nothing which corresponds to this sentence in the other manuscripts and the meaning is unclear. The sentence does not appear to have been copied in full, as the *ð* seems to have been crossed out, and a gap for around four letters has been left. If the word *pathavant* is amended

to *pa[r]thavant*, ‘they divide’, we can suggest that there is discussion on the division of a stag here, but nothing further can be deduced.

164 bwn, nev y krehyr nev aran, nev chwibanogyl vynyð In each text three birds are listed, and they are the three notable birds (see #179): *bwn*, a bittern, *crëyr*, a heron and *chwibanogl fynydd*, a curlew. In *Z* alone of the *Cyfnerth* manuscripts, two words for the heron are given: *crëyr*, and the mutated form of *garan*. It may be that the scribe was more familiar with one form and wanted to clarify by giving both terms.

180 The text of the manuscript has become mixed up, and in this edition it has been rearranged. The manuscript reads *y dyð i dalio ef biav calon pob lwdwn a ladder yn y llys heboguð yderyn enwawc, oni bydd y brenin y gyd ac ef*. #181 is found in the middle of #180: *ef biav calon pob lwdwn a ladder yn y llys* is a separate sentence to the section describing the capturing of the three special birds. The remainder of that sentence is also missing, and has been taken from manuscript *X*.

182 mayr na’r kynhellawr See also the note on #513. The two royal officers shared administration duties over land tenants (*The Law of Hywel Dda*, 363–364, 331–332). The *maer* had a similar function to the English reeve, and the duties of the *cynghellor* are hard to separate from those of the *maer*.

rringill The serjeant (*The Law of Hywel Dda*, 378). See also the note at #540.

187 tyrn This is an interesting use of the form *tyrn* (*teyrn*) for *brenhin* (king), although it is found elsewhere in the *Cyfnerth* manuscripts (See *Welsh Medieval Law*, 22, 58, 60, 114), and once elsewhere in *Z*, #1363. The form is not found in *Blegywryd* or *Iorwerth* but it is found in the compounds *teyrnwialen* (sceptre) and *mechdeyrn dyllyed* (sovereign tribute).

214 ‘Myn vy nghorn a’m cwn a’m kynllyvan’ The falconer’s oath is given in the text as direct speech: he is to swear by his horn, his hounds and his leashes. The hunting hounds were valuable dogs and once fully trained would be worth a pound (see #288–296). The hunting dogs are discussed in the laws of court, along with other animals linked to the hunt; farm or domestic animals are discussed in the value of wild and tame. Leashes

are listed in the list of equipment, and the value depends on the value of the dog; see #873–875. The falconer's horn was one of the king's three special horns, #1149; it would be a buffalo horn, and valued at a pound (*The Legal Triads of Medieval Wales*, 269).

224 kroyssan This is the only reference in the manuscript to the jester. The jester is not listed or discussed as one of the officers of court, but there are references to him in passing in other texts (see *The Law of Hywel Dda*, 18, 227). The king gave horses to certain people within his court, presumably for the purpose of travelling with the itinerant court, and according to this passage, the jester was one of the people who travelled with the court and also received a horse. The chief groom handed over these horses and received four pence for them, except from the priest, the justice and the jester. In Iorwerth, the exempt men are the jester, the bishop (who is the king's parish priest according to the text) and the falconer, and the reason the last two do not pay fourpence is because the king performs a special service for them (*The Law of Hywel Dda*, 18). The Blegywryd text gives the same three men found here, with no explanation (*Llyfr Blegywryd*, 19). *X* and *Z* omit the the strange ceremony whereby the horse is given to the jester with the halter tied around its testicles, found in the other Cyfnerth texts and also in Blegywryd and Iorwerth (see N.W. Patterson, 'Honour and shame in medieval Welsh society: A Study of the Role of Burlesque in the Welsh Laws', *Studia Celtica* 16/17 (1981–1982), 91–93). The jester was not well-respected, and was a different class of entertainer to the professional poets who accompanied the court.

230 At this point in manuscript *Z* a large part of text is missing. These gaps were probably in Longford's exemplar, as the catchword is given at the bottom of the folio (see Introduction, pp. 13–15). In the other Cyfnerth manuscripts the text discusses the chamberlain (*gwas ystafell*), the poet, the hall doorkeeper, the groom of the rein, and the mediciner; two blank pages are left in the manuscript for these sections, and the text resumes on f. 8^r with the mediciner's section. It is likely that the middle leaf in the gathering is missing here.

281 Kallawr y vrenhines ... Y gigwain This short list of values gives cooking pots and spits, with the value decreasing according to status, but using the same formula: The cooking pot of *X* ... His spit ... One would expect an aspirate mutation following the feminine possessive 'y' (his, or in this case, her; the feminine/masculine forms cannot be distinguished

in middle Welsh) for the queen's spit, but there is no attempt to show the mutation here—the form is the same soft mutation used for all the other (male) members in this list. As the cooking pot and spit form a pair, the translation has been amended to show that the spit belongs to the queen.

285 men e bwyn ygyd This use of middle Welsh forms was probably in the exemplar of Z. It also occurs in the other Cyfnerth manuscripts. This section is also found as a triad; see the note on #97.

286 penkerð Literally the chief of song, or the chief poet, the *pencerdd* was the leader of a particular craft, and was given a place in the banquet (*The Law of Hywel Dda*, 371–372, and see also D. Jenkins, 'Bardd Teulu and Pencerdd', in *The Welsh King and His Court*, 142–166).

287 tri chanv iddi o gerð Gamlan There is a distinction here between the roles of the *pencerdd*, the chief poet, and the *bardd teulu*, the poet of the household (see Jenkins, 'Bardd Teulu and Pencerdd', 142–166). The poet of the household was linked to the household and sang to them—in some texts he is to sing a particular poem, *Unbeiniaeth Prydain*, to them as they go into battle (Jenkins, 'Bardd Teulu and Pencerdd', 163), but his role developed and so he was available to entertain in the hall, once the *pencerdd* had been given his opportunity; it was the poet of the household's duty to sing quietly to the queen (Jenkins, 'Bardd Teulu and Pencerdd', 163). The reference to the song-cycle of Camlan is only found in Z, X and Y; in X it is *teir awdyl o gamlan*, three odes or poems from or pertaining to Camlan. Camlan was Arthur's final battle, and so the household poet would be singing Arthurian poetry or telling stories linked to Arthur and his court. There are no obvious early Welsh song-cycles on this topic, but the figure of Arthur was well-known to the Welsh poets and a popular subject; he also features heavily in the triads and in the prose tales (R. Bromwich, *Trioedd Ynys Prydein* (3rd ed., Cardiff, 2000), 167–170 on Kamlan). In Iorwerth, the text reads *tri chanu o gerdd amgen* 'three songs of some other kind', but Dafydd Jenkins notes that 'this wording seems to be the Iorwerth version of an expression whose meaning had been lost' (*The Law of Hywel Dda*, 227). In *Llyfr Blegywryd* the printed text reads *o gerdd vangaw* (possibly 'from a simpler poem'), but the note shows a great deal of variation in the other manuscripts, including *o gamlan* (*Llyfr Blegywryd*, 176). Latin A has *kerdamgau*, ? 'a fine metre', Latin D *tria carmina de kert angaw*, and Latin E *tria carmina*

de kerd ymgaru, which might mean a poem of love, although the form is strange (*The Latin Texts of the Welsh Laws*, 118, 330, 447). All of this confusion could either be due to a reference to a poem (of Camlan?), and attempts to amend the text as the poem was unknown; or to a corrupt text, with the reference to Camlan being one attempt to clarify, although it would be an strange emendation.

HUNTING, HOUNDS AND STAGS 288–323

This section on hunting is found in the laws of court of X, Y and Z, but is found elsewhere in the other Cyfnerth manuscripts; Owen links this to hunting being the sport of kings and therefore the rules are included with other details on the royal court (*The Welsh King and his Court*, 431). See also D. Jenkins, *Hunting and Husbandry in Medieval Welsh Law* (Hallstatt Lecture 1993, Machynlleth, 1993).

294 bryr See the note on the different levels of noblemen, #415.

307 damdwng a geffir ohono *Damdwng*, sworn appraisal, was one method of swearing ownership of a stolen item in the Welsh laws: the claimant would swear with his left hand on the stolen object and his right hand on the relics, and the defendant would do the same; once the claimant had claimed, the defendant would have to take a legal stance to defend himself (D. Jenkins, 'Crime and Tort and the Three Columns of Law', in *Tair Colofn Cyfraith*, 6–8). In the case of all goods without a set legal value (see the list of values #768–982), and also for certain items in that list, the owner had to swear for the value of the objects.

PRESENTATION OF THEFT, DIRWY AND CAMLWRW 324–330

The first part, on how a man can defend himself against a presentation of theft, may be linked to the previous section on following an animal into the king's forest (#323)—the situation is similar to poaching, although the man has not entered the king's forest in order to catch the animal but has thrown something at it from the road. If he succeeds in striking the animal, then he is allowed to follow it into the forest until the animal slips from his sight. Entering the king's forest to hunt animals is clearly poaching, as is looking for animals in the forest, but killing an animal

(or striking it) from the road is neither poaching nor theft, although the boundaries are unclear.

The sections on *dirwy* and *camlwrw* are found in the other Cyfnerth manuscripts but not as part of the laws of court; for some reason they have been misplaced in Z. One explanation may be the word *llys* in the passage on *dirwy*, which led to it being linked to the laws of court. There are several sections contrasting court and church—see also #440–441 and #1233.

LAWS OF COUNTRY 331–333

This passage marks the end of the laws of court and presents the incipit for the laws of country. This section is not given in full in X, and although a section of the page has been cut away, there does not seem to be sufficient space for the complete text given here.

THE THREE COLUMNS OF LAW 334–369

This section is examined in detail in *Tair Colofn Cyfraith, The Three Columns of Law in Medieval Wales: Homicide, Theft and Fire*, ed. T.M. Charles-Edwards and P. Russell (Bangor, 2005). The Three Columns section in Cyfnerth is said to be less complete than in the other redactions, and Owen notes that the text is ‘essentially a series of aphorisms, triads and lists’ (M.E. Owen, ‘The Three Columns of Law from Cyfnerth X’, in *Tair Colofn Cyfraith*, 240). The Three Columns text in Z is the longest of the Cyfnerth witnesses (Owen, ‘The Three Columns of Law from Cyfnerth X’, 239).

336 rrodi cyngor The manuscript here reads *rroder a chyngor*, which is unlike the reading in any of the other Cyfnerth manuscripts and does not make sense as it is; it may be that there was a different reading in the original manuscript which was then miscopied.

346 a thri ohonvnt yn ddiowredawc o dri pheth Three of them abstaining from three things; these are also known as *gwŷr nod* (designated men; see also #1759). *Diofredig* means vowed, or specifically under a vow of abstinence, and the three things they abstain from are usually horse-riding, eating meat and having intercourse with women (see #1225,

#1329 and #1545). In some cases (#1337–1338) they only abstain from horse-riding but in this case along with the usual horse-riding and women, the men are abstaining from *lliain*, cloth or linen (Pryce, *Native Law and the Church in Medieval Wales*, 44–47).

NINE TONGUED-ONES 369, 373–381

369 This is the beginning of the *naw tafodiog*, the nine tongued-ones or the nine credible witnesses, section in Z, but the section has been interrupted by the next section on timber; it resumes at 373–381. This section on witnesses may have been included in the Three Columns tractate as it is a list of nine, like the *naw affaith* lists (Owen, ‘The Three Columns of Law from Cyfnerth X’, in *Tair Colofn Cyfraith*, 241).

TIMBER 370–372

This section is misplaced, as it breaks across the nine credible witnesses section in Z, and is another example of the confused nature of parts of manuscript Z where sections are arranged in an incorrect order. This section on timber is not found in any of the other Cyfnerth manuscripts, where the Three Columns of Law lists of abetments are immediately followed by the nine credible witnesses. A version of this text is found in the Blegywryd manuscripts, however, following the list of abetments. In the version in manuscript J, the final part reads *Or holir llosc y dreis neu y ledrat, ac or llosgir dyn yn y tan hwnnw, tri dyn diofredawc a dyly bot yn y reith honno* (If a burning is claimed as violence or as stealth, and if a man is burned in that fire, three abstaining men ought to be in that compurgation; *Coleg yr Iesu LVII*, 24.20–22). #371–372 in Z were probably intended to be a version of this, with #371 referring to arson by stealth and #372 to violent burning, and it is likely that both sentences should be completed with the words ‘abstaining men’.

VALUE OF LIMBS 382–397

A section which occurs in all of the tractates, this was discussed fully by Meinir Harris (M.E. Harris, ‘Iawndal am Niwed Corfforol yng Nghyfraith Hywel gyda Chymhariaeth â rhai Cyfundrefnau Cyfreithiol

Eraill', M.Phil, Aberystwyth, 1999, and M.E. Harris, 'Compensation for Injury: A Point of Contact between Early Welsh and Germanic Law?', in *The Trial of Dic Penderyn and Other Essays*, ed. T.G. Watkin (Cardiff, 2002), 39–76).

MAER AND CYNGHELLOR 398–412

There are several sections discussing the local officials, the *maer* and the *cynghellor*, scattered throughout the lawtexts. This section is probably situated here in Z as it begins by discussing the *galanas* value of the two men, but goes on to discuss other values and compensation for offences against the *penteulu*, head of kindred, as well.

404 eidion kyhyd ev kyrn ac ev yscyvarn bullocks whose horns are as long as their ears. These may be yearlings, of the Welsh Black breed (J.G.T. Sheringham, 'Bullocks with Horns as Long as Their Ears', *Bulletin of the Board of Celtic Studies* 29 (1982), 691–708), although there is obvious sexual imagery in the phrase (Patterson, 'Honour and Shame in Medieval Welsh Society', 81–86).

GALANAS VALUES 413–427

Related to the previous section; we are now given details on the *galanas* of noblemen and men of lower status, including provisions on what part of any fine goes to the king.

415 bonheddic kynhwynawl Translated as an innate nobleman, this would have been a Welshman whose ancestry was known; he was a free man (*The Law of Hywel Dda*, 318–319), but as the text states, he could work for a *breyr*, a nobleman. The *breyr* was also a free man, but one who had come into his patrimony because all his male ancestors were dead (*The Law of Hywel Dda*, 320). There were different degrees of free men and noblemen in medieval Welsh law, but the exact distinctions are not always clear, although the innate nobleman is explained at this point in the text.

SLAVES 428–436

Although the word used here, *caeth*, can mean a bondsman, we have already encountered a discussion on bondsmen in the previous section where the word *taiawc* is used; it is clear that *caeth* here is referring to a slave. The practice of slavery appears to have been maintained for a long time in medieval Wales, possibly up to the thirteenth century. See also the Seven Bishop-Houses section, #1305–1309 and the references to providing slaves (T.M. Charles-Edwards, ‘The Seven Bishop-Houses of Dyfed’, *Bulletin of the Board of Celtic Studies* 24 (1971), 253–254.)

CONSPIRACIES 437–439

Whilst most of the *galanas* compensation situations given in the laws assume that the homicide was committed in the presence of witnesses with no doubt as to who committed it and how it was done, there are some references to conspiracies, or stealth acts of homicide; this passage is one such. The *galanas* of the dead man is to be doubled, which would be a huge amount, and the oath to deny the act requires fifty men not including any slaves or foreigners. See also ‘Glossary’, in *Tair Colofn Cyfraith*, 314.

BOUNDARIES 440–445

There appears to be a preoccupation with boundaries in the Welsh laws, and this is the first of several sections on the topic. Linked to land law, this section discusses who is entitled to set or confirm a boundary and how this is to be done.

442 dyledogion ‘entitled people’, this is the plural form of *dyledog*, from the adjective meaning ‘rightly entitled’ (*The Law of Hywel Dda*, 261).

LAND LAW 446–458

This tractate in Z is shorter than in the other Cyfnerth manuscripts as there is a lacuna in the manuscript—several folios (13–20) have been left blank which makes this the biggest gap in the manuscript. We know that

the remainder of land law is missing and also several sections on animals as the text resumes on f. 21 with the last few sentences on cats. However, some of the missing sections on animals and land law are found in the tail of Z (see below, #1380–1516), and these would fit at this point, although there appears to be some loss of text. It is uncertain why the sections have been misplaced in the tail; it may be that the exemplar of Z was in loose pages or in sections somehow. The remainder of the sentence at #458 is missing.

CATS 459–461

Only the final two sentences of the section on cats are complete, with the end of the discussion on covering the cat which guards the king's barn with corn as the text resumes following a break.

DOGS 462–468

This section is complete, but very little information is given on dogs in the Welsh law tractate on animal values; this is probably because hunting dogs are discussed more fully in the section on hunting in the laws of court, see above #288–323. The text here is preoccupied with compensation for injuries caused by dog bites, and the theft of dogs.

462 The value of dogs is reflected in that the lesser fine, *camlwrw*, is paid rather than the greater fine to the lord, *dirwy*, for stealing a dog; the aim is to compensate the owner, and the *dirwy* is used for more serious offences where the lord may have suffered loss (*The Law of Hywel Dda*, 322, 336, and see also the note at #84). Theft would normally be subject to the higher penalty, but different rules apply to the theft of dogs or birds, possibly because they are not seen as particularly valuable.

468 *neb edeinyawc* 'any kind of winged creature' ('edeinyawc' is missing in the manuscript and has been taken from manuscript X). There appears to be a distinction between general creatures with wings, and birds here. Birds are grouped with dogs as creatures for which the lesser fine and compensation is paid if they are stolen—see the note on #442, above. The following section does discuss valuable winged creatures which are not birds: bees.

BEES 469–480

See *Bechbretha*, ed. T.M. Charles-Edwards and F. Kelly (Dublin, 1983). The short prologue explaining that bees originated in paradise, left because of the sin of Adam (Z only; ‘man’ in the other manuscripts), and then were blessed by God, is not found in X or U, but is in V, W, and Mk which is interesting as Z is normally more closely related to X and U.

CORN DAMAGE 481–512

Corn damage is a tractate found in all of the Welsh redactions, and is quite closely related in each text (*The Law of Hywel Dda*, 305). It is usually linked or close to the sections on the values of animals in the lawtexts. This may be the equivalent of the English ‘Cattle Trespass’, and corn was valuable but also vulnerable (D. Jenkins, *Hunting and Husbandry in Medieval Welsh Law*, 2–3).

481 ariantal ‘money payment’. See *The Law of Hywel Dda*, 305, 314. This is often printed as two words, and means payment in money rather than in goods, or by paying a sound sheaf for a damaged one.

491 This sentence is difficult and does not make complete sense, but it does not occur in the same form in the other Cyfnerth manuscripts and therefore it is hard to work out what (if anything) is missing.

497 O bob oen y telir wy iar hyd pan gaffer y kadw If lambs are found on the corn, a hen’s egg is paid for each individual lamb until there are enough of them to make up the legal herd—the legal herd of sheep is thirty animals, and it may be that the lambs are not distinguished from the sheep.

499 gwydde There are two strange punishments for geese on corn: the owner of the corn is allowed to kill the geese on the corn with the designated stick, but must pay for any he kills outside the cornfield. For geese damaging corn in a barn or a rickyard (*ydlam* in the text, or more correctly *ydlan*, an enclosure or yard where the corn would be kept once harvested), the owner of the corn is allowed to press a rod on their necks and leave them there until they die. It is uncertain why they are to be

killed rather than ransomed or kept, and the other redactions do not throw more light on this. The only suggestion is that their meat was considered to be more valuable than any other part of the goose, but this is not supported in the Irish tradition where goose eggs were very valuable (F. Kelly, *Early Irish Farming* (Dublin, 1997), 105).

505 ‘telitor wedi haloc lw’ ‘it is paid after a fouled oath.’ This reference looks like a proverb or saying, and to the medieval Welsh lawyer it may have been a reference to a well-known law, but this is the only reference to it. *Telitor* is an archaic form. The oath is fouled because someone must have an animal which caused the damage (*The Law of Hywel Dda*, 307).

507 yscribl kynevin Here the text is referring to ‘familiar animals’, animals which are familiar to each other, but the animals begin to fight. In the other Cyfnerth manuscripts the reading is *anghynefin*, unfamiliar, which would make more sense as animals which are not from the same herd would be more likely to fight.

511 ‘llwyr dal wedi llwyr dwng’ Another reference to what may have been a well-known law but which is now only preserved in this reference. See also #505.

MAER AND CYNGHELLOR 513–539

Another section on the *maer* and *cynghellor*, this one is part of a series of discussions on local officials, sometimes found within the laws of court in some of the Cyfnerth manuscripts but not in Z, X or U. The officials are all closely linked to the royal court and administration, but they do not make up the twenty-four officers of the court and rather than being focused on the king’s person or the day-to-day running of the royal court, theirs is an administrative role. This section briefly discusses the duties and responsibilities of the *maer* and *cynghellor*, and details their income, and their position in the court (they do not have a seat in the court), and practicalities such as taking the office of head of kindred whilst holding the office of *maer* or *cynghellor*. One point which comes out of this section is that it is difficult to distinguish between the two officials, and they are treated in the same way in the text.

513 *diffaith y brenin* The king's waste, also one of the eight packhorses of the king. This is land which is disputed but nobody has a strong enough claim to be able to swear for it (#2275) or land which nobody is entitled to (#1285). It goes automatically to the king, but the *maer* would keep an account of it.

517 *Yn anrraith o dda gan devlv y brenin* This sentence seems to be faulty and needs emendation. The text is a variant in *Ancient Laws* (GC I.xxxv.5), with the first sentence taken from *V* and *W* only, and the following sentence from *X* only: *Yn anreith yd a gan y teulu ar y petweryd. O anreith y daw idaw y gan y teulu ran deu wr.* ('He goes on a raid with the household as one of four men. As spoils to him from the household, the share of two men.') There seems to have been some confusion between the two sentences, with some miscopying from the exemplar of *Z*, as the sentence does not make sense; it may be that the two sentences have been compressed into one. The text has been amended following the sentence in *X*.

532 The *cynghellor* places the cross in a legal proceeding, i.e. he takes an actual cross and puts it in the ground to mark land under dispute. There are sections elsewhere in *Z* on crosses. In the fifteenth-century Brycheiniog text on *Dadl Croes*, the cross is placed by an untitled official (S.E. Roberts, 'Legal Practice in fifteenth-century Brycheiniog', *Studia Celtica* 35 (2001), 307–323).

535 *Yn oes Howel Dda* A reference to the time of Hywel Dda, the king who died c. 950. The following section is in the present tense. It is difficult to know what to make of this: care must be exercised in assuming that this means that the section dates back to the tenth century; it is unlikely. It may be a later attempt to make the text look antiquated.

538 *tevluwyr os o hynny ydd ymarddelw* A *teuluwr* would be a member of the *teulu*, or the king's household; in the equivalent sentence in manuscript *V* and also in the Blegywryd text the man is a *teuluwr brenhin*, a man of the king's household, with the same value of four cows and four score silver (*Welsh Medieval Law*, 43; *Llyfr Blegywryd*, 60). The clause *os o hynny ydd ymarddelw* ('if he claims to be one of those', in all the texts) suggests that this is something strange for someone to claim—although being a member of the king's household would have been acceptable and worthy. The following sentence shows that a *breyr* can have a *teuluwr* as

well—the *breyr* certainly did not have a household or warband in the same way as the king did, so this must mean that the *teuluwr* is some kind of domestic servant (*Llyfr Blegywryd*, 196).

RHINGYLL 540–563

Linked to the *maer* and *cynghellor*, the *rhingyll* is another local official, but with more of a policing duty although the text here is more concerned with his rights than his responsibilities. The role developed to be an important one, and it was the equivalent of the English serjeant (*The Law of Hywel Dda*, 232–233).

558 pyllo In *V* and *X* the form given is (*y*) *billo* (*Welsh Medieval Law*, 31); *Mk* and *W* have *pillo*. In *Blegywryd* and *Iorwerth*, the word *gwayw*, spear, is used. The *rhingyll* carried a staff, and is depicted with it in *Peniarth 28* (D. Huws, *Peniarth 28: Illustrations from a Welsh Lawbook* (Aberystwyth, 1988), fig. 7) where it clearly has a barb on its end. In *Cyfnerth* it seems to be some sort of billhook rather than a spear.

559 tenlli or *tenllif*, literally mixed fabric; also linsey-wolsey (*The Law of Hywel Dda*, 233). The clothing of the *rhingyll* is described in detail, including the length of his tunic and his boots, and he had an allowance for his uniform (#547–552).

COURT SMITH 564–580

Another passage similar to the sections in the laws of court, the rights and payments to the court smith are detailed here.

565 o'r larder yn y gegin This is an example of an error in *Z*: the text reads *ladder*, is killed, in the other *Cyfnerth* manuscripts but the reading in *Z* has been retained as it makes sense in the context.

567 kallawr a bwyall lydan a gwaiw a cauldron, broad axe and spear. Each of these items are more difficult to make, and are important, which may be why the smith is paid for them. The king's cauldron is worth a hundred and twenty (#279). Axes have a different value depending on what they are for (#799–801), but presumably need to be strong. Spears

are worth fourpence each (#772). A coulter, a cauldron and a fuel axe are found together as valuable items elsewhere—they are three items which never lapse if they are pledged, and are the special items which a father gives to his youngest son and are not divided (#994, #450–451).

568 keinion Although the MS reads *keinioc*, a penny, *ceinion* is the correct word here. A plural form of *cain*, fine things, beautiful, embellished, it clearly means some special food in the feast; Iorwerth states that the *ceinion* are the first drinks that come to the hall, and whilst the word is left untranslated in Latin D, where *cheinion* is given with no explanation, Latin A and Latin B explain it in Latin: *primos potus in convivio, id est, keynon* (*The Law of Hywel Dda*, 38, 325; *The Latin Texts of the Welsh Laws*, 119, 206, 331).

PORTER 581–590

The porter is an interesting case as although he is a local official, his duties are linked to the court; it seems that there is an expectation here that there would be a fixed building that the king and his court would visit on circuit (or have as their principal residence) and that the porter had a permanent post at that location. The watchman may be in the same position.

588 eidion cwtta a docked bullock, one without a tail (*The Law of Hywel Dda*, 234).

WATCHMAN 591–598

The watchman was seen to be very important to the king as it was a position of trust, and he therefore had to be a noble from Wales.

DUNG MAER 599–604

The dung *maer* is similar to the *maer* but his jurisdiction was over the unfree tenants; few details are given about him in the lawtexts (*The Law of Hywel Dda*, 364).

PENCERDD 605–612

Much has been said about the *pencerdd* in the Welsh laws, and here he is treated as one of the local officials but has a seat in the court, next to the *edling*. The section in Z is short and gives very little detail but the Iorwerth section, for example, is longer and more interesting. See also D. Jenkins, ‘*Bardd Teulu and Pencerdd*’ in *The Welsh King and his Court*, 142–166.

LAW OF WOMEN 613–651

The law of women in Z is short, and separated by other sections—this is true of the tractate in almost all of the Cyfnerth manuscripts (D. Jenkins, ‘The Cyfnerth Text’, in *The Welsh Law of Women*, 135). It also begins with little warning, continuing from the *pencerdd*’s section. The tractate is discussed in full in *The Welsh Law of Women*.

613 i’r vam i telir It is unusual that the mother receives the fee for her daughter, but this is the king’s wife, and the king’s daughter. Normally women were not entitled to receive any fees or money.

632 hamobr See the note on *gobyr*, #60.

640 a’i hargyfre a’i hwynebwerth The *argyfrau* were the goods the woman brought to a marital union, the equivalent of the English dowry (‘Glossary’, in *The Welsh Law of Women*, 191). *Wynebwerth* is the term for *sarhaed* which is used in the law of women (‘Glossary’, in *The Welsh Law of Women*, 220).

641 Oni ddevnyddia morwyn i chowill ‘Unless a maiden uses her *cowyll*’. The other Cyfnerth manuscripts state that unless she ‘does as she wishes’ with her *cowyll* it goes into the matrimonial pool. Rather than actually spending money or using an animal, this is more likely to mean stating what will make up the *cowyll* (D. Jenkins, ‘Property Interests in the Classical Welsh Law of Women’ in *The Welsh Law of Women*, 77–78).

VALUES: MEAD, SKINS 652–661

These sections interrupt the law of women tractate in Z, and list values of various items including animal skins, the vat of mead paid to the king, and the protection of a slave and a dung *maer*.

659 If the king's men are staying with bondsmen and show them an item which is then lost (assumed stolen), the bondsmen are responsible to pay for its value except for two things, their swords or their trousers, which should be presumably kept on their person at all times. This matches the triad on the three things which are not paid for if they are lost in a lodging house (*The Legal Triads of Medieval Wales*, 78–79).

LAW OF WOMEN: DIVORCE 662–683

The law of women tractate continues and the provision for divorce is set out at this point. The significance of this section is discussed in full by R.C. Stacey, 'Divorce, Medieval Welsh Style' *Speculum* 77 (2002), 1107–1127.

662 This is found as part of the triad *Tri dygyngoll cenedl* (S.E. Roberts, 'Tri Dygyngoll Cenedl: the Development of a Triad', *Studia Celtica* 37 (2003), 163–182).

664 *gwarthec divach* *Gwartheg dyfach* or 'cattle of dark ancestry'. The term was obscure by the time of the texts ('Glossary', in *The Welsh Law of Women*, 205). They were paid as compensation for homicide by the son of a Welshwoman and an alien, and the term either means 'cattle without surety', or 'cattle of dark ancestry' as the son was of unknown ancestry, having an alien father ('Glossary', in *The Welsh Law of Women*, 205).

680–681 *O dwc wr wraic yn llathlud ... Gwraic a el yn lladlud* There is an interesting contrast here between the two cases of elopement. In both cases, the women are taken without the kindred's permission, but in the first section, the woman does not receive compensation or her due payments for the union until she has been kept for a year: seven days is probably too short a time to count as a union. It may be that the woman does not consent to the elopement, but if it is short-term, she does not get her marital dues. If she remains with him for a year (perhaps making

the best of a bad job) then it can be seen as a union rather than simply intercourse. However, the second woman seems to have agreed to go with the man, and is also *yn i haddvedrwydd*, ‘in her maturity’ or of full maturity and able to think for herself. Although she may be used by the man and then complains to the kindred, she is given a serious (probably exemplary and certainly symbolic) punishment similar to that of a false virgin (see Patterson, ‘Honour and shame in medieval Welsh society’, 79–82).

EBEDIW 684–690

Ebediw was the death duty payable according to Welsh law; this is a short and general list of *ebediw* for people of different rank.

ASSAULT 691–693

Linked to the laws on *galanas*, this is a short section explaining the purpose and payment of *sarhaed*, which is paid first.

FOOD RENDERS 694–701

There now follow several miscellaneous sections, some on food renders to the king, but some on unrelated topics. The main discussion on the food renders, *gwestfa* and *dawnbwyd*, are found as misplaced sections in the tail of Z.

694 Raceiseddeddiad kantref Translated as the foresitter of a *cantref*, this seems to be a different term for the footholder: *rhag* meaning ‘before’, *eisteddiad* ‘sitter’. It occurs as two words in some Cyfnerth manuscripts, but this would not make sense in the context.

698 kyvarvws gwr arddelw the bounty of an *arddelw* man, or a man under a plea. This is the only reference to a bounty (*cyfarws*, or a special fee), or to an *arddelw* man, a man who has taken an *arddelw* or made a statement of what his status or role is. Whilst the exact meaning of this is unclear, it seems from the context that the bounty is a fee paid instead of *ebediw*.

SURETYSHIP 702–732

The suretyship tractate—discussed in full in *Lawyers and Laymen*, ed. T.M. Charles-Edwards, M.E. Owen and D.B. Walters (Cardiff, 1986), and also in R.C. Stacey, *The Road to Judgment: From Custom to Court in Medieval Ireland and Wales* (Philadelphia, 1991), in particular 141–198—is another fluid tractate in the Cyfnerth texts. *V* and *Mk* are very closely related, and *X* and *Z* may represent the core text—the text is shorter and more compressed in those manuscripts (M.E. Owen, ‘The Cyfnerth Text’, in *Lawyers and Laymen*, 180). The first section of the tractate in *X* and *Z* derives ultimately from an Irish canon (Owen, ‘The Cyfnerth Text’, 180); it is similar to—and may be the basis for—a triad found in *Llyfr Damweiniau* and later Blegywryd manuscripts, *tri balog fechni*, three buckle suretyships (*The Legal Triads of Medieval Wales*, 319–320).

714 Gorvodawc ‘bailsman’. Rather than guarantee that the contract is carried out, the bailsman guarantees the good conduct of the person for whom he is a *gorfodog* (Stacey, *The Road to Judgment*, 186–188; T.M. Charles-Edwards, ‘The Iorwerth Text’, in *Lawyers and Laymen*, 178).

724 na gwraic onid dros dyn y meddo hi arglwyddieth arno In this list of people who are not allowed to stand as surety, the woman is included as would be usual; however, here there is reference to a woman who may give surety for a man over whom she has lordship. This is interesting and seems to be an advanced version of the tractate.

BUILDINGS 733–753

The section on winter houses is often found at the beginning of a longer section on the value of various equipment. This section in *Z* is set out as prose, but the following sections occur set out as lists.

VALUE OF TREES 754–767

A short section on the value of trees precedes the longer list on the value of equipment in the Cyfnerth text. The list ends with two provisions on compensation or disputes with trees as a main factor.

VALUE OF EQUIPMENT 768–983

This list in *Z* is longer than that found in the other Cyfnerth manuscripts. This particular section of text varies a great deal in the Cyfnerth manuscripts: it is found in *U*, *W*, *X*, *Z* and *Mk* but the text is missing in *V*. The version in *U* is different to the other manuscripts (this is not unsurprising with *U*, as the triad collection also seems to be a shortened version), and Aneurin Owen notes that the list in *W* and *X* ‘agree nearly with the Dimetian Code’ which is why he does not note variants, although as he was not using *Z* and was not aware of *Mk*, his printed list is only from *U* (*Ancient Laws*, pp. 722–723). It is likely that *W* and *X*, and also *Mk* which Owen did not use, share a Cyfnerth form of the text which was eventually, after changes, incorporated into Blegywryd, and that *U* is the distinctive list in Cyfnerth.

The list in *W*, *X* and *Mk* begins the same, and it is clearly from the same source in those manuscripts, although it is not identical; *X* seems to deviate from the other manuscripts after around forty or fifty items, and *Mk* has a longer list than *W* and *X*, continuing with thirty or so items not found in the other manuscripts. The list in *Z* is clearly based on a Cyfnerth text for the first forty items, but then begins omitting items, possibly because they occur in his extended list: from #816 the text is from another source. The actual manuscript seems to indicate this: after #815 a gap of approximately three lines has been left in the manuscript, and from this sentence onwards the list corresponds to Iorwerth and is not found in the other Cyfnerth manuscripts. The gap may have been left in *Z*’s exemplar, possibly to indicate a change of source or a different exemplar. The interesting question is whether the source for this material in *Z* was Iorwerth, or a pre-Iorwerth text. The prologue to the Iorwerth Test Book states that the material was taken from various books, with the book of Cyfnerth ap Morgeneu as the first source listed (*The Law of Hywel Dda*, 141). The value of equipment is included in the Test Book in Iorwerth, and *Z* could be a representative of the book of Cyfnerth ap Morgeneu. Unfortunately without more details about *Z*’s exemplar, it is impossible to determine which way the borrowing went. It is also interesting, however, that this may be the only section of the main Cyfnerth text where a different source appears to have been incorporated; although several sources were used for *Z*, they were copied after the Cyfnerth text to make up the tail.

779–780, 782 A willow bucket, an iron spade and an adze are all valued at a penny in other texts, as they are here. However, the list in *Z* uses

roman numerals and currency, and the Latin abbreviation *δ* for *denarius* rather than the Welsh *k* (for *ceiniog*, a penny). The use of Roman terms is unusual, and it may be that the exemplar had Welsh forms, as the abbreviation *k*. is given here for a willow bucket, an iron spade and an adze: the copyist omitted to convert these three forms.

831 kawc In Dafydd Jenkins's text, this was amended to *rraw pren*, a wooden spade, and a spade is found in the list in Iorwerth. At this point the text is listing equipment for working outdoors, and the following two items are gardening tools, a rake and a fork. Although a *cawg*, a wooden dish (for eating), is unexpected here and may well be a textual or copying error, as it is a recognised word the text has not been amended.

956 tuddedyn Seisnic An English-made garment. Iorwerth has *tuddedyn dinesig*, a city-made garment; both have the same value of twenty-four pence, and it is a high value so these were seen to be well-made or couture items. They are probably the same as the ready-made garments valued at twenty-four pence in #1183.

968 rwch A cloak, although the first letter looks like a *k* in the manuscript. As these items are listed with other items of clothing, it is more likely that the word is *rwch* rather than *kwch* (a boat). The form is *ruuch* in Iorwerth (*Llyfr Iorwerth*, 144.13). It may be, however, that the form was unknown to the copyist or the letter form was unclear in the exemplar.

aillt A bondsman; see the note on #2116.

UNLAWFUL FISHING AND PLOUGHING,
BORROWING 984–1000; BRUISES 1001–1005;
ANIMALS 1006–1009; THEFT 1010–1011; GALANAS
1012–1029; THE KING'S FORESTS 1030–1031

There now follows a collection of miscellaneous sections, including fishing and ploughing, pledges, and the law of borrowing and lending. Bruises are given a value, and there are comments on animal values, theft, and *galanas*, and the king's forests.

987 lloc ar ddyvod hiring on arrival. This clearly refers to joint ploughing or *cyfar*, the ploughing contract found in Iorwerth (*The Law of*

Hywel Dda, 198–202, 303–305; and D. Jenkins, *Agricultural Co-operation in Welsh Medieval Law* (Amgueddfa Werin Cymru, 1982)). The joint ploughing tractate as a whole is not found in *Cyfnerth*, but this short section may be an embryonic form of it.

992 gwystyl A pledge, also called a gage. The pledge would be an item given as security, usually for a debt; they were given for a set time (according to the text, every pledge lapses after nine days, with certain items lasting for a year). The word *gwystl* can also mean a hostage.

1010 kic a chroen ar i gefn It seems that the thief is not attempting to hide the food he has stolen, but is carrying it on his back (openly). The lenient punishment suggests that this is an exception and is not the same as theft in hand (being found with the stolen item) but is an open act from desperation. The text also makes it clear that there needs to be a certain level of desperation, and the person has to make an effort to get food before stealing it.

1011 varwdy dead house; see also #554. The house and property of a man who dies suddenly leaving no son; the property would then pass to the king but certain officers were entitled to a share (*The Law of Hywel Dda*, 237, 233).

1015 gwladod The plural of *gwlad*, ‘country’. This can mean a territory over which lordship is exercised (Pryce, *Native Law and the Church in Medieval Wales*, 105, and #1116), and would be a large unit of land, even a country in the modern sense.

RHINGYLL AND SARHAED 1032–1035

Like the *maer* and *cynghellor*, sections on the *rhingyll* are found scattered throughout the lawtexts rather than as one tractate, and this is a short section on the *rhingyll*’s *sarhaed*.

EIGHT PACKHORSES 1036

The section on the eight packhorses of the king, or eight special sources of income, occurs more than once in manuscript Z, including a longer

discussion of the significance of each of the eight items at #1727, and part of a sentence which may be a reference to the eight packhorses at #1356.

VILLEINS AND LAND 1037–1039; PETS
1040–1041; VALUE OF TEETH 1042–1047

The sections which follow are miscellaneous but found in the other Cyfnerth manuscripts; they include the value of pet animals and the value of various teeth, human, equine and others.

TRIAD COLLECTION 1048–1159

The triad collection in *X* is edited and discussed fully in *The Legal Triads of Medieval Wales*. The triad collection in *X* and *Z* are closely related and may represent the core Cyfnerth collection upon which the triad collection in the other Cyfnerth manuscripts was built. In both manuscripts, the triad collection is interrupted by non-triadic sections, although these are not the same sections in the two manuscripts.

1063 dirwy ladrad anolaith ‘a *dirwy* for an inescapable theft’. Of the Cyfnerth manuscripts, only *X* and *Z* have a qualification on the word theft in this triad. *Z* has *anolaith*, meaning unavoidable, inevitable, inescapable or certain (*Geiriadur Prifysgol Cymru* 2, 354, s.v. **anolaith**, and see also *Geiriadur Prifysgol Cymru*, 1448, s.v. **goleithiaf: goleithio, golaith**). Whilst it is largely confined to early and poetic citations, *Z* may well have the correct (and older) reading: an inescapable theft would be one where there was no doubt regarding the act of theft or the necessary punishment. The version in *X* may support *anolaith* as the correct reading: *X* gives *anofeis*, ‘bottomless’ (in *Geiriadur Prifysgol Cymru* 1, although listed as uncertain in *Geiriadur Prifysgol Cymru* 2, 353, s.v. **anofais**, where there is only one example) and *X* also explains it i.e. *anobeith*, ‘i.e. hopeless’ (*The Legal Triads of Medieval Wales*, 48–49). It is likely that the word was unfamiliar to the scribe of *X*, and he may have miscopied some form of *anolaith*, giving *anofais*, and then attempted to explain *anofais* by stating that it meant (or should have been) *anobaith*.

1125 llawn vaich The form in the other manuscripts is one of several spellings of *llawfaeth* (*The Legal Triads of Medieval Wales*, 262). This form

in *Z*, *llawn faich*, makes good sense, possibly better sense than the other form, referring to the final days of a full-term pregnancy.

1159 garw gychwedl The reading in the manuscript is *garwaith ueddel*. The other manuscripts give *garw gychwedl*, which is alliterative and means ‘bad news’ (*The Legal Triads of Medieval Wales*, 10, 70, 272).

DEPOSITS 1160–1164; GOLD AND SILVER
1165–1166; WITNESSES 1167–1168

These short sections interrupt the triad collection. They are found in the other Cyfnerth manuscripts, and are listed as ‘miscellaneous notes’ by Wade-Evans (*Welsh Medieval Law*, lxxix).

TRIADS 1169–1181

The triad collection resumes, but the second part of the triad collection in *Z* does not correspond to the second part in *X*. The triad at #1169 is a different version of a triad in *X* (*The Legal Triads of Medieval Wales*, 44–45), but the next triad, #1170, is not found in the main Welsh redactions. It is, however, found in manuscript *H* (*The Legal Triads of Medieval Wales*, 90–91). The triads at #1171 and #1176 are Cyfnerth triads, but the triad at #1177 is again additional material; a version may be in *Tim*, but the text breaks off in that manuscript (*The Legal Triads of Medieval Wales*, 362).

ALIENS 1182–1183; TWO MEN WITH NO GALANAS 1184

The text of *Z* is disjointed and in very short sections from this point onwards but it is still largely Cyfnerth material. Following the triad collection there are short sections on a similar topic to the previous triad—special cases where *galanas* may—or may not—be paid. The sections are interrupted with a sentence giving the value of a ready-made garment.

PRESENTATION OF THEFT 1185; ACCIDENTAL BLOWS 1186–1188

Still on the Three Columns of law, and compensation for injury, these sections are on how to make a presentation of theft, and the value and significance of accidental blows. A tractate would be expected for each, but only a sentence is given. These sections seem to be shorthand or simple versions for quick reference.

THE FIVE KEYS OF JUSTICESHIP 1189–1195

Although this section is found in other Cyfnerth manuscripts (*W* and *Mk*) it has an ‘anomalous’ flavour about it, as it is not found in the main redactions on the whole. Several versions of this motif are found in the law manuscripts: the version in manuscript *S* is longer than this one in *Z*, but offers only four keys rather than five; more details are given on each of the four keys. Seven keys of wisdom are found in Latin *B* (H.D. Emanuel, ‘The Seven Keys of Wisdom: A Study in Christian Humanism’, *Studia Celtica* V (1970), 36–47). Llyfr Cynyr ap Cadwgan in manuscript *Q* has a section called *pum clo ynadaeth*, *clo* being a lock; the five safeguards of justiceship (G.A. Elias, *Llyfr Cynyr ap Cadwgan* (Pamffledi Cyfraith Hywel, Aberystwyth, 2006), 6). The version in Llyfr Cynyr ap Cadwgan may be a re-working of a Cyfnerth version; the preceding section in the book is a reworking of a Cyfnerth triad (*The Legal Triads of Medieval Wales*, 9–10). This section slips into the second person and is instructive.

BOUNDARIES 1196–1197

The first sentence, on boundaries, is found in several of the other Cyfnerth manuscripts, but #1197 gives the next step of the procedure.

TESTIMONY, SARHAED 1198–1206

As this part of the manuscript becomes more and more fragmentary and miscellaneous, there are now short sentences commenting on aspects of testimony, and an interesting short section on *sarhaed*: #1202–1203, where the general *sarhaed* for *gwerin* (natives) of one of four countries

is given. The *sarhaed* of four cows and four score silver is general, but unusually for the Welsh laws does not take status into account. Even more surprising is the fact that the four countries named include England as well as the obvious three, Gwynedd, Powys and the Deheubarth; Welsh law did not apply to England. The section also occurs in *W* and *Mk*, and also in manuscripts *Q* and *S* (*Ancient Laws*, X.i.1–2), which suggests that this is later or additional material, although it may reflect a situation in a Marcher lordship where the mixed population was treated under one law rather than separated into a Welshry and Englishry or according to nationality.

1200 y chwedl o lywiaid *Chwedl* is a tale or story, but could mean a report. *Llywiaid* is far more uncertain, as the form as written would mean leader or ruler, but the context does not support that; it is more likely that it is derived from *lliw*, *lliwio*, to present, so the ones who present. *Z* is the only manuscript with this reading; *Mk* and *V* have *odyna edrycher ae cwbyl y llysswynt*, ‘and then let them see whether they were objected to completely’, and *W* has a variant of that: *ac odynt syllet yr ygneit ae kwbyl y llyssyant*, ‘and then let the justices examine whether the objection is complete’. It is likely that the reading in the other manuscripts is correct, as the next sentence is also on *llysu*, objecting (to witnesses). The reading in *Z* may have been derived from something more similar to *W*: *syllu*, to examine or look closely, is there; *chwedl o lywiaid* could be a corruption of something like *kwbyl y llyssyant*.

ANIMAL VALUES 1207–1212; TEITHI 1213–1215; TRIAD 1216

These sections are on wild animals, most of which do not have a value; the text usually explains why they have no legal value. The section is also found in most of the other Cyfnerth manuscripts, and so this part of *Z* is still part of the main Cyfnerth text even though it is a bit more disorganised than other sections. The *teithi* section is found in *V*, *W* and *Mk*, which suggests that this part of *Z* has more in common with that branch of the Cyfnerth manuscripts, and so although the main Cyfnerth text in *Z* appears to preserve an early form of a Cyfnerth text, as with most Welsh law manuscripts, additional material is added to the end of the text. The triad is a different version of a Cyfnerth triad, and two versions of this triad are found in *Z* (*The Legal Triads of Medieval Wales*, 44–45).

1212 Wyl Jeuan The Feast of St John. St John the Baptist has several feast days, but this one is probably 24 June, his birthday feast at midsummer.

VALUE OF HOSTAGES 1217; PRESENTATION
OF THEFT 1218–1219; *SARHAED* 1220–1223;
TRIAD 1224; RAPE AND BESTIALITY 1225–1228

These short sections on various topics are largely Cyfnerth material again, with the occasional section only found in Z. #1218–1219 on presenting theft is one of those sections: the first sentence treats presenting a man with theft in hand, but the second is strange: it gives the oath for denying a presentation of *galanas* where the cause of death appears to be scaring a man to death because he had made a woman pregnant. The triad is a Cyfnerth triad (*The Legal Triads of Medieval Wales*, 72–73 and 273–274) and is followed by other sections on rape (mentioned in the triad), including a sentence only found in Z giving the fine for ruining a mare by copulating with her. This is the only reference to bestiality in Welsh law.

1227 dycker i geillie In a case of rape, the man may admit or deny; in this case he does not wish to deny the rape and must therefore pay compensation to the woman. If he is unable to pay, he is to be castrated. This is in contrast to the statement in Blegywryd: *Nyt oes yg kyfreith Hywel Da yspadu gwr yr treissaw gwreic* ('There is no castration of a man for raping a woman in the law of Hywel Dda'). The castration rule is not found in the other Cyfnerth texts, but it is repeated in Z: #1331.

SET TIMES FOR GIVING ANSWERS 1229–1237

Set times for giving answers or finding men to give oaths or responding to charges or presentations is a popular topic in Welsh law and there are several different renderings of it. Beyond the ebb and flow of the tide is presumably the same as overseas in #1168. This particular section is also found in the other Cyfnerth manuscripts.

1229 arwaessa A 'voucher to warranty', or warrantor; a person who would warrant someone's claim to property (*The Law of Hywel Dda*, 315).

TRIADS 1238–1241

The four triads given here are ordinarily found in the main triad collection in Cyfnerth and also in Blegywryd manuscripts. The main triad collection in *Z* appears to have been split, and the end is also missing; these triads are misplaced, although it is uncertain how this disorganisation of the material in *Z* came about.

PAYMENTS FOR INJURIES 1242–1245; RABID DOG
1246; VALUES OF FALCONS AND NESTS 1247–1255

These sections are the final Cyfnerth sections found together in *Z*, and the main Cyfnerth text is about to end. All the sections are found in other Cyfnerth manuscripts, but the sentence on the rabid dog seems to be misplaced. The values of falcons and their nests are not really linked to the sentence on the rabid dog, but may have been included here as the previous sentence seems to be loosely based on the value of wild and tame.

1242 ne y darllen yscriven garbron y brenin, nev yn i gwnevrthur This section on *gweli tafod*, a tongue-wound, is usually found as a triad (*The Legal Triads of Medieval Wales*, X75, Q113, Q256). The duties of the priest include reading and writing letters for the king or lord (*The Legal Triads of Medieval Wales*, 94–95, Q5), and in some versions of the triad *llythyr*, a letter, is found, rather than *ysgrifen*, writing; *ysgrifen* can mean a letter or a document.

1243 This section is found further on in *Z*, #1583.

THE TAIL OF *Z*

For a full discussion of the tail, see the Introduction, pp. 23–41.

PRESENTATION OF THEFT 1256–1257

At this point the material in *Z* becomes more varied and miscellaneous, and apart from some misplaced sections, the material from #1256

onwards is largely non-Cyfnernth material, so it could be said that this is the start of the tail of Z. There is no clear indication in the manuscript that the source is changing or that there is a change of theme, but much of the previous sections have been miscellaneous and mixed in subject matter in Z. The organisation and content of the tail of Z, as well as references to other manuscripts, parallel texts and shared exemplars, can be found in the Introduction.

REARING A CHILD 1258–1259

The first part of this section on rearing a child is also found in Blegywryd, and in Latin B. The second part, however, on the payments and work of the wetnurse, is an amendment of the Blegywryd text, changed to make it clear that the text is discussing the wetnurse. It may be the only detail on the role of the wetnurse in medieval Wales. This fills an obvious gap, and provides valuable information not found elsewhere.

1258 *kywyewyn cyfiewin*, ‘equal, of equal rank; fit, proper, worthy’. There are various spellings of this word: *keyewyn* in the Chirk Codex, *kyvyewin* in *Llyfr Aneirin*, and *gyfiewin/gyfyewin* in the Red Book of Hergest and Hendregadredd manuscript respectively (*Geiriadur Prifysgol Cymru*, 695, s.v. *cyfiewin*¹). This spelling of ‘w’ for /v/ is one of the variant spellings found in thirteenth-century manuscripts, but here may arise from minim confusion in a form such as *ciueuin*.

BOUNDARIES 1260–1263; SHARELANDS 1264–1266

The first section, up to #1263, is also found in manuscript G, and parts are also found in H; it is not part of the main Cyfnernth text, so we can safely assume that this is now the tail of Z. These are further sections on land law, including another discussion on boundaries and sharelands; there are several references to this throughout Z and also in general in the law manuscripts. It seems that a boundary was a special piece of land which could not be used; a shareland was also a fixed measure of land (twelve acres and three hundred acres, see #1264, and also #1324, #1464) and was a mixture of habitation and farmland (#1264, #1464). A person was not allowed to use shareland as a boundary and the case would be thrown out for an attempt to do so; this is presumably because it was as it is named, shared land with several owners.

LAND LAW, CLAIMING LAND 1267–1274;
 PROPRIETORSHIP OF LAND 1275–1281

Still on the topic of land law, there are rules on certain situations of claiming land, and how a man should go about claiming his patrimony if it was taken from him in a way which was not lawful. These sections do not appear to be found elsewhere. #1275 onwards is on the topic of proprietors, and how and when a man becomes a proprietor, and what happens when his status changes—this looks similar to the Iorwerth provisions on land law and may be linked to the Iorwerth redaction. The text at this point is, in any case, rather corrupt and there are many complications with the readings, with several strange terms not found elsewhere, some of which may have been potentially miscopied, and some sentences which may have missing bits of text.

1267 *divrawd* This may mean ‘damages’, but that is a rather modern usage of the term. It is more likely that it is a compound word, the negative *di-* with *brawd*, a judgement or legal decision. In the Surexit Memorandum, an Old Welsh legal contract written on a blank section of parchment on the St Chad Gospels at Lichfield, a similar word does occur: *diprotant* appears to be a negative compound including the word *brawd*, best translated as ‘disjudge’ (D. Jenkins and M.E. Owen, ‘The Welsh Marginalia in the Lichfield Gospels Part II: The ‘Surexit’ Memorandum’, *Cambridge Medieval Celtic Studies* 7 (1984), 91–120 (p. 100)). Different forms of *difarnu*, to disjudge, are found in the *cynghawsedd* in Z: see, for example, #1670, #1926, #1950, #2052, #2220.

1270 *kynwarchadw* The manuscript reads *kyrst archadw* here, but neither word makes very much sense; the text has been amended to *kynwarchadw*, ‘established possession’. The text shows signs of being corrupt at this point. It is uncertain whether this section is related to #1267 or is a different section beginning at #1268, on men wanting a judgement in a boundary case—they are to turn to the judgement already given before they went to law. #1269 repeats *gwyr heb swyð vddvnt*, *heb swydd arnaddvnt* (men without an office, not subject to an office): this may be an error, as both clauses mean the same thing—men who are not holding an office. These men are presumably the claimants, and office holders might have an interest or be involved in the boundary claim. #1270 has two main points: established possession is the way of determining the boundary claim, so if someone has been using the land with the bound-

ary in a particular location for some time, then it has become lawful; the second point is stating that it is not possible to use shareland as boundary land, and if someone attempts to do so, they lose the whole case (see also #1263–1264, 2273).

1276 This seems to be a faulty sentence and is incomplete, but it does not seem to have any correspondence elsewhere, so it is impossible to determine what exactly is missing; in the text the word *ambriodor* is repeated but spelt differently both times—this may be an accidental repeat or a correction. The text is corrupt, but the text is on the change of status in land ownership, from being a proprietor (a full owner), to being a non-proprietor. This particular sentence appears to be emphasizing that a proprietor is higher in status than the non-proprietor, but it is unclear what is doubled. This and the following sentences seem to stand alone and are not related to each other apart from the fact that they are all on aspects of land law.

1277 The guarding of the land is presumably to prevent others using the land or trying to take the land. One man is enough to guard the land of several people (in a kindred or community), and this one man can prevent the others from losing their land, even if he did not know the other people whose land he was guarding.

1278 tair anoes traoes kylch This phrase is not found elsewhere in the lawtexts, and its meaning is quite obscure. It looks like one of the set sayings quoted from time to time in Welsh law, e.g. ‘*diasbad uwch annwfn*’, with a contrasting pair of words—*anoes* and *traoes*, both including the element *oes* which means ‘an age’, or perhaps more appropriately in this context, ‘lifetime’ or ‘generation’. The negative prefix *an-* usually reverses the meaning of the word it precedes: *an-* + *oes* suggests ‘no lifetime’; *tra-* usually means beyond, and can be an intensifier: *tra-* + *oes* seems to mean ‘beyond a lifetime’. The reference seems to be to a period of time, ‘above and beyond’ or similar. *Kylch* has been amended from *keylch* which appears to be an error. The term *cylch* is known in the lawtexts and usually means circuit, in the sense of the king’s circuit to visit the villeins and gather the food renders; in this context *cylch* must refer to something different, possibly a literal circle, in the sense of ‘full circle’, or a cycle: a life-cycle seems appropriate in the context.

The meaning of this sentence is not entirely clear but it seems that the son is allowed to hold the land for three life-cycles, and once the person

on it (the land, i.e. the son) has died, the person with the most entitlement to the land, even though they are not living on the land or using it, are then entitled to have the land 'in their hand', that is, full ownership and use.

1280 chyrvd Although the text has not been amended, it seems that the word is an attempt at either *cyhudd*, an accusation (a rare form), or a form of *gyr*, a charge or prosecution (this form is found elsewhere in *Z*). The actual form given here, *cyrud/gyrrud/gyrrudd* is strange and probably an error.

CLAIMING LAND, MANORS 1282–1290

Still on the subject of land law, and probably still from the same exemplar, this text also has strange elements which may be corrupt, whose meaning is obscure.

1286 anteithi This form is found in *Geiriadur Prifysgol Cymru 2* as *annheithi*, with a reference to this sentence in *Z* (*Geiriadur Prifysgol Cymru 2*, 325, s.v. *annheithi*); a reference is also given to *Ancient Laws* where the form is found in a section of *cyngawsedd* from manuscript *F*: 'h6ch c6byl a wertheis i yti dorra6c; ac os agh6byl hi o dim nyt ygenhyfui y doeth yr agh6byl; c6byl aeth ygenhyf ui attat ti agwercheitwat uuosti arna6; ar peth agollo yth cad6 di ac yth warchad6 oth cam ac oth anteithi mi adodaf ar y kyfreith adylyaf ui uot yn colledic ohona6, cany bum wercheitwat arnaw.' (A complete sow I sold to thee, big with young; and, if she be incomplete in aught, not while with me came the incompleteness; complete she went from me to thee, and thou hast been a conservator thereof; and for what shall be lost in thy keeping and in thy conservancy, by thy wrong doing, and mismanagement, I appeal to the law, whether I am to suffer loss, since I have not been a conservator of it. *Ancient Laws* VIII.ix.4). The word is a compound of the negative *an-* + *teithi*, the word used for true characteristics (usually of an animal); the meaning seems to be negligence or failure to do one's duty. The confusing point is that in the other example the text is actually discussing an animal, where the term *teithi* might be expected; in the sentence in *Z*, the text is discussing land law and *teithi* is not a term which would apply. Elements of the text here may be archaic, or corrupt—another proverbial-type set phrase is found in this section.

1290 ddadverwyr Reparators, people who would be called in to organise reparation. Their exact role and status is uncertain, but parts of this text is clearly showing later legal practice with local dispute resolution, in this case used for land law.

COMING OF AGE 1291–1295; BLOODLAND 1296

On rearing a son and his rights to land; this section (#1291–1295) is also found in manuscript G, in the Llyfr Cynog quire (f. 74^v.1–8; see also *Ancient Laws* VIII.xi.34), as well as #1296 on bloodland which is omitted in *Ancient Laws* (f. 74^v.12–15; more detail is found on this subject in G, but that material is not found in Z). This is miscellaneous material, and may even be material from Llyfr Cynog. It is not an exact match, however, and the text is corrupt in Z.

1292 yr ail saith mlynedd In G, this reads *y pedeir blyned ar dec*, ‘the fourteen years’. In G, after fourteen years he is to pay homage to the lord—this is missing in Z.

ac y dyleir llyydd iddaw ynte In G, at twenty-one years the son is to take his land from the lord *a lluyda6 ida6* ‘and pay military service to him’, that is, he is to pay military service for his land to the lord. In Z this is not clear, and it could be read as ‘is entitled to (receive) military service’ but it the reading in G shows that he pays military service for his land to his lord.

a dayred gwr iddaw G again has the clearer reading: *a daearedu ual g6r o hynny allan*, ‘and to pay tribute as a vassal from then on’. *Daeared*, tribute, was a money payment to a lord or the king, and so *gwr* here must mean ‘vassal’ rather than a full grown man (‘Glossary’ in *The Welsh Law of Women*, 198).

1293 ornest A contest, which can mean a fight or a duel, but also (famously) refers to trial by battle in English law. This is a very strange reference, and again a different reading is found in G: in that text, a man is not adjudged to a contest after *teir bl6yd a thrugeint*, sixty-three years of age. Apart from getting the upper age limit for a contest wrong, giving a three year slot for contests, Z also has a faulty sentence: *kyfraith iddaw ornest* does not make much sense but G’s reading is *ny barn kyfreith ar*

neb ornest, 'law does not judge a contest on anybody'; the text of Z has been amended by following G. Trial by battle was not conducted in Wales and was not an element of Welsh law; this is either the only reference to it in Welsh law, or a reference to some sort of allowed fighting or a duel, perhaps through English influence.

1294 Gwr y gorffer arno A man who is compelled; *gorffer* can either mean to win a legal case or someone who is forced to do something against his will. Here, it is an action against another—*arno*—so the man is forced into some position, and he cannot bring knowers (eyewitnesses). It seems that he has been forced to go into military service; he is entitled to keep his patrimony, but not to a *cyfarws*, which can mean the financial payment for military service—a member of the household received a pound every year (*Welsh Medieval Law*, 99; *The Law of Hywel Dda*, 9). The final part seems to explain why he does not get the bounty, and it appears to be linked to the fact that he has not willingly given up his work on the land to serve in battle—it may mean that a man has not been taken from his patrimony.

gwybyddiad A knower, the witness who testified that something happened and that he had personal knowledge of the event (*The Law of Hywel Dda*, 256). See also maintainers, #1826.

MAER AND CYNGHELLOR 1297–1302

Although the previous sections are found in the Llyfr Cynog quire in G, this section on the *maer* and the *cynghellor* is not found in any other source. It may be from Llyfr Cynog, as not all the content of that book is known; alternatively it seems more likely that at least some of this material in Z is from the Test Book as the colophon states so; it is however impossible to work out which sections those would be.

1297 thuthedyn amarvyawc fur-trimmed garments; they are probably not entitled to clothes trimmed with fur as these are the king's clothes (*The Legal Triads of Medieval Wales*, 66–67). The triad is found in another form in manuscript H: *Tri wrllys a ddylly y frenhines*, 'Three borders/trims to which the queen is entitled', and the term *wrllys* is found elsewhere—it seems to mean edging, but in particular, gold edging (*The Law of Hywel Dda*, 41.19). The king was entitled to all garments with *wrllys*, and the

thlws y bo wrllys, fancy edgings or jewels from edgings (of clothing) may be an extension of this.

FISHING 1303–1304

This individual sentence on unlawful fishing is similar to material found elsewhere, in *W* and *Mk*. It is followed by the colophon naming the Test Book and Llyfr Cynog, but it is not possible to determine which, if any, of the sections preceding the colophon were actually taken from the (or a) Test Book.

SEVEN BISHOP-HOUSES 1305–1309

The Seven Bishop-Houses in *Z* is a different version, shared only with manuscript *Ŵ*. Only six bishop-houses are in fact listed in this version in *Z*; the remains of a seventh may be found in *Ŵ*. The section is discussed in the Introduction. There are short sentences on *galanas* after the Seven Bishop-Houses text which seem to be linked to it.

1305 Kaledawc In other versions this reads *Teulydawc*, but it is a shared error with manuscript *Ŵ*, which suggests a common exemplar. The error may be derived from a form found in manuscript *G*, another late version of the Seven Bishop-Houses text, which reads *euledewc*.

DIVISION OF GALANAS 1310–1311

Following the Seven Bishop-Houses, the text seems to move to a different exemplar, but one which is also, in part at least, shared by Latin B; there is a large section of text with many interruptions, and several pages of a *Cyfnernth* text (land law, and animals) interrupts this text. So, #1305–1354 seems to be one section, with parts shared with Latin B, but #1380–1516 are (probably misplaced) sections of the *Cyfnernth* main text. The text breaks off and f. 51 is a blank page; f. 52 resumes with the end of a sentence and sections from an unknown exemplar.

VALUE OF BLOOD 1312; MEN OF DIFFERENT STATUS 1313

The first sentence is also found in Latin B (*The Latin Texts of the Welsh Laws*, 241.3), but the second has no parallel elsewhere. There is now a large chunk of material, parts of which were also used by Latin B, and which were probably taken from the same exemplar.

PROVOSTS AND GALANAS 1314–1319

This section on the *galanas* of the Provost of Llangoel Castle is also found in Latin B, and follows a heading in Latin B stating that the material is additional material taken from Llyfr Iestyn (see the Introduction, pp. 32–38, and *The Latin Texts of the Welsh Laws*, 248.19–33). Whilst it is uncertain which parts (if any) were taken from Llyfr Iestyn, the provost's *galanas* may be a section linked to Dyfed; the version in Z is shorter than that in Latin B. An even shorter version of this section is also found in manuscript S, a manuscript with a long tail of additional material, and other parts of S are also found in Z.

MANORS AND RENDERS 1320–1325

Following the discussion on the Provosts' *galanas*, much of the material in Z is miscellaneous, but some of it is again shared with Latin B. This particular section on manors and renders is an interruption to the Latin B parallel, and may have been inserted here as it contains the word *maynawl* linking it with *ymaynawl* in the preceding sentence.

1322 Messur twnell yw pedwar mv A *tunnell* is a tun, or a barrel, and its measurement is given as four *mu*; a *mu* is 'the measure of a quarter of a tun' (*Geiriadur Prifysgol Cymru*, 2498–2499, s.v. **mu**). In imperial measurements, a tun would be 216 gallons (or 981.96 litres in modern terms), and so a quarter tun would be 54 gallons. The lack of a precise term in English for *mu* to distinguish it from *tun* makes the translation a little clumsy.

rreniad Probably a misreading of *rrenaid*, a *rhennaid* is a smaller division of liquid: the eighth part of a tun, known as a quart (there are four quarts to a gallon).

RENDERS FROM VILLEINS 1326–1328

A parallel is again found in Latin B, and the Dyfed link is also found in #1328 with the reference to the bishop of St. David's (*The Latin Texts of the Welsh Laws*, 249.5–13). However, the rule has been extended in this version in Z to include the same privilege to Beuno, Teilo and Tydecho (in Latin B, it is *Beuno, et Terillo, et Tydecho*: Teilo in Z may be a corruption of Trillo). The reference to the three saints may point to a northern origin to this passage (Pryce, *Native Law and the Church in Medieval Wales*, 136).

WOMEN AND VIOLENCE 1329–1334;
 PLOUGHING THE KING'S HIGHWAY 1335; ARSON, KILLING
 ANIMALS, WOMEN 1336–1340; TRIADS 1341–1342

Another interruption to the Latin B material, there is here a mixture of material on the law of women with a focus on rape, and the Three Columns of Law. The two triads found at the end of this section are linked to the material as one is on the king's compensation for rape of a maiden. The first triad is only found in Z and H. It seems that here the exemplar was not the one shared by Latin B, but the compiler of H may have seen at least parts of it.

DENIAL OF A SON 1343

This is an individual sentence on denying a son, and it is not found elsewhere in the lawtexts. This sentence stands alone before a large chunk of material which is also found in Latin B.

KILLINGS AND ATTACKS 1344–1352

This material has been taken from the *Excerpta de Libris Romanorum et Francorum* (M.E. Owen, 'The *Excerpta de Libris Romanorum et Francorum* and *Cyfraith Hywel*' in *Tair Colofn Cyfraith*, 171–195). This material is found embedded in Latin B and Latin E (*The Latin Texts of the Welsh Laws*, 245.17–39, and 451.4–12). The source for the material in Z is more likely to be Latin B or its exemplar rather than a direct copy and translation from an *Excerpta de Libris Romanorum et Francorum* source.

HOSTING THE KING AND HIS COURT 1353–1355

A short miscellaneous section not paralleled elsewhere in the lawtexts, this discusses hosting the king and his court; it breaks off and a page is left blank for the missing text. There may not be a great deal of text missing as #1353–1355 and #1357 (after the break) seem to be on the same subject: billeting the king's men, with the word *llestau*, billets or temporary lodging, occurring in both sections.

EIGHT PACKHORSES 1356–1357

See #1036. This may not be a copy of the eight packhorses list, but a discussion on the topic. The text is incomplete, and follows a blank page which assumes missing text; however, it is interesting that this section resumes with a reference to *llestau*, hosting the king; the previous section before the text broke off is also on the same topic, and very little may be lost. Unfortunately the text does not seem to correspond to any other part of the Welsh lawtexts so it is difficult to determine what is lost.

TRIADS 1358–1361

These triads are found in most of the law manuscripts, and tend to be paired (*The Legal Triads of Medieval Wales*, 42–43).

CLERICS FIGHTING 1362–1363; ACTION
ON OTHER MEN'S LAND 1364–1379

A short section on the fines for the bishop's men caught fighting on the king's land is next, followed by a discussion on various things which may be unlawfully done on another person's land, including ploughing and digging holes to hide goods within, or building a house. This material is paralleled in the other Cyfnerth material and is a misplaced section of the main Cyfnerth text in Z.

1367 avrgrawn A treasure trove, or a hidden hoard of gold. All discovered treasure is still the property of the monarch according to English law today according to the Treasure Act of 1966. See also #1068.

1376 i'r perchenawc y tir yn rydd The same concept is found for cutting timber on another man's land, cultivating another man's land, building a dung barn and ploughing another man's land—in each case, the owner of the land gives the person permission to use his land, and a set time is given to the person to do his work for free, and in the final year the use of the land reverts to the owner once again. These seem to be formalized contracts or agreements between the owner of the land and the user. In the case of ploughing, the user only has one year's ploughing for free; the second year is *ar ged, ced* being a gift or in this case a payment for the use, and the third year the use of the land reverts to the owner again.

CALVES 1380–1421; FOALS 1422–1443

Sections of the values and properties of animals were missing in the appropriate part of the main Cyfnerth text of Z; the sections are misplaced and given here. They are paralleled in the other Cyfnerth manuscripts. These Cyfnerth sections on land law, *gwestfa* and *dawnbwyd* and farm animals would belong and fit on the folios left blank at ff. 13–20; William Maurice may not have noticed that his missing pages were misplaced. There is some loss of text, perhaps because a leaf is missing from the gathering. It is difficult to determine how much text is missing because the order of the text at this point is different in the other Cyfnerth manuscripts.

1391 deithiawl Of full *teithi*; *teithi* were the legal characteristics or property which an animal should have in order to qualify in law (*The Law of Hywel Dda*, 384). See also *anteithi*, #1286.

GWESTFA AND DAWNBWYD 1444–1463

This is another section of Cyfnerth text which has been misplaced in the tail. *Gwestfa* and *dawnbwyd* were the food renders due to the king—*gwestfa* meaning hospitality (see also *The Legal Triads of Medieval Wales*, 110, and 'Glossary', in *The Welsh King and His Court*, 567) and *dawnbwyd* meaning the gift of food, food-gift ('Glossary', in *The Welsh King and His Court*, 567; T.M. Charles-Edwards, *Early Irish and Welsh Kinship* (Oxford, 1993), 377–380).

1444 Kwynos brenin The king's supper-giver (*The Legal Triads of Medieval Wales*, 253).

SHARELANDS 1464–1466; ADJUDGING LAND TO
A MAN 1467–1468; BOUNDARIES 1469–1470

This is a miscellaneous section from Blegywryd which is included amongst the Cyfnerth sections—it may well have been in the Cyfnerth exemplar which Z was copying. It is not found in the other Cyfnerth manuscripts with the exception of #1465. It seems however to have been badly copied and the text needs much emendation. The text is on the subject of land law.

CLAIMING LAND THROUGH KIN AND DESCENT
1471–1474; GRANTING LAND 1475–1476

Although the first sentence here is not found in the other manuscripts, this is Cyfnerth land law and discusses various entitlements to land. Again, it appears that it belongs where the blank pages have been left at ff. 13–20, as the text at the end of f. 12 is a Cyfnerth land law text which breaks off.

TRIADS 1477–1480

Both of the triads are linked to land law. Although they are not found in the other Cyfnerth manuscripts, there is nothing to suggest that they were not in the Cyfnerth exemplar of Z; land law in particular is very loose in the Cyfnerth manuscripts and there is little correspondence between the manuscripts. They are also found in manuscript H.

VALUES OF ANIMALS 1481–1490; VALUES OF HORSES AND
THEIR TAILS 1491–1504; VALUE OF FOALS 1505–1516

In this further section on the values of working and farm animals, the text of Z breaks off here and a page has been left blank to indicate missing text. Whilst the preceding pages preserve a misplaced section from the main

Cyfnerth text—probably a stray quire, with the subject material matching the sections before the blank pages on ff. 13–20—there is a short amount of text missing: the text breaks off here during a discussion on horses, and the text resumes on f. 21 with the end of the section on cats; the first part of the text on the eight packhorses (#1356) is not found where the Cyfnerth text breaks off on f. 12. The first leaf in the quire may have been missing, with a substantial amount of text. This suggests that the Cyfnerth exemplar used by the compiler of *Z* may have been unbound, but as the current manuscript had at least one exemplar, possibly more: it is uncertain at which stage the text got mixed up.

HALF SENTENCE 1517

An intriguing half-sentence where the text resumes, and which includes a reference to *carchar arglwydd*, the lord's prison. The word *carchar* is usually found referring to impounding (or holding) animals, and there is no discussion on imprisoning wrongdoers as a punishment in Welsh law. This section is not paralleled elsewhere and there may also be some corruption; without the complete sentence it is impossible to know what this prison is. The man seems to have refused to go to the lord's prison, and then the house where the man is staying burns down and he is killed, but there is no compensation for either the man or the house.

SEVEN WOMEN WHOSE SONS ARE NOT ENTITLED TO LAND 1518–1525

The first part of this heptad is normally found as a triad, popular in all the texts, on the three women whose sons are entitled to land through the mother's side. Here, four items have been added to make a heptad, but some of them are clearly 'false' additions as they are versions of the original three. See the discussion in the Introduction, pp. 35–36.

OFFENCES AGAINST THE LORD 1526–1527

This section on offences against the lord has not been traced elsewhere, and this section of the tail of *Z* is miscellaneous with possibly several exemplars; some sections are shared with Latin B, others with manuscript *H*, and others may be from *Llyfr Cynog*.

KILLING ANIMALS 1528–1529; SELLING AN ANIMAL
FOR CASTRATION 1530; NUMBER OF OATHS NEEDED FOR
DENIAL 1531–1537; COMPURGATION FOR ANIMAL THEFT
1538–1539; STEALING A HORSE 1540–1541; THEFT
1542–1549; SWEARING OATHS 1550–1558

The two main themes in this section are animals—killing animals, stealing animals, selling an animal for castration, and dogs—and theft, including the oaths needed for the denial of various kinds of theft, and the number of men needed for a compurgation. Parts of #1540–1548 are also found in *H*, whereas the section on dogs at #1554–1558 is also found in Latin B.

1550 *briduw* A situation where God is taken in place of the surety ('Glossary', in *Lawyers and Laymen*, 340; see also H. Pryce, 'Duw yn Lle Mach: Briduw yng Nghyfraith Hywel', in *Lawyers and Laymen*, 47–71, and Stacey, *The Road to Judgment*, 200–207). The text at this point is corrupt, and the scribe may have had problems in reading his exemplar; the text in the manuscript reads 'a br eydyⁿw ar ranwyr', which appears to be an attempt at writing *briduw*. The exact meaning of *rhanwyr* in this text is unclear—the term does occur in a section of *cyngawsedd* (pleadings) in manuscripts *B* and *G* (see *Ancient Laws* VII.i.51, where Aneurin Owen translates it as 'share-men'; see also *Geiriadur Prifysgol Cymru*, 3039, s.v. **rhannwr**, 'one who shares (out) or distributes; one who shares (something) with another'). It seems that the burden of denying *briduw* would be divided between several men; however, the explanation that this is because there is a *gwr twng*, an oath man, for it is equally uncertain. In these cases, surety, suretyship and *briduw*, one person would have sworn an oath, so the *gwr twng* may be referring to that man.

1553 *Gwreictra a thrais a galanas* Woman-dispute (dispute over a woman) and violence and *galanas*. A gap is left before this section, indicating that it is a new passage, but the next sentence is on a different topic, so there may have been an error in the exemplar or the copyist started to copy something then changed his mind: this is not a full sentence. The three items listed are three reasons to object to witnesses, although *trais* is not usually found but may be an error for *tirdra* or a land dispute (*The Legal Triads of Medieval Wales* 56–58, see in particular the *Mk* variant; 258). Details are given on objecting to witnesses at #1942–1944.

1556 eraill a dywaid xx Others say twenty. These other people or the other source is not named, and the other texts (*Llyfr Blegywryd*, 54; *Welsh Medieval Law*, 82) agree on sixteen with no variant given.

syrthiaw gwerth y ki oll i'r llawr The value of the dog is not paid, so the dog is worthless.

TRIADS 1559–1569

A short collection of triads is now found, with five well-known triads found in the Blegywryd triad collection; the final two are also found in Latin B, which suggests that there is a shared exemplar again as the previous section on dogs is also paralleled in Latin B.

ANIMALS: CORN DAMAGE 1570–1574; STABBINGS 1575

Parts of this section, still largely on the subject of animals, are also found in Latin B.

1572 pob jar a vo yn y ty 'His' here refers to the cock—each hen in the same henhouse as the cock, and one egg from each hen is paid; the number is presumably the total number of eggs each hen lays, but only one egg is given per hen. If the hens themselves wander into gardens or are stealing corn they are to be prevented by tying them down using a ring or a fork around their necks.

1575 In this case, two men are walking together and a third man comes along and attacks one of the men; the companion does not prevent the third man from stabbing his friend and so he is jointly liable. This is the ninth abetment in the Cyfnerth list ('Text and Translation', in *Tair Colofn Cyfraith*, 244–245).

VALUES OF MEDICAL TREATMENT 1576–1581

The list of the cost of various aspects of medical treatment might appear to be an useful tariff; it is similar to material found in Iorwerth, but may

have been copied here from a note written on a margin somewhere—it certainly gives that appearance.

1581 kollammedawc The elements in this word appear to be *coll*, a loss or lacking; and *annedd*, a dwelling place; an *anheddog* is a person with a dwelling place. The negative suggests this is a homeless person, one who has lost or is lacking his home. This makes sense in the context—the man has gone to live with a relative on his own land rather than having his own home.

TRIAD 1582

This triad is not found in the main lawtexts (*The Legal Triads of Medieval Wales*, 364–365). It is found in *H*, but the exceptionally high number of triads in *H* means that it is not possible to make assumptions about common sources in the case of individual triads such as this one—it is highly likely that most triads are paralleled in *H*.

BLINDING BY A BRANCH 1583; AGWEDDI 1584;
INNOCENT BYSTANDER 1585; DENIALS 1586–1590

Following the triad there are short sentences which look a bit like *dam-weiniau*, giving rules for particular circumstances. #1583 is found in Latin B, as is #1585; at least one of these sections is also found in Colan, which had a Latin text related to Latin B as its exemplar in parts (*Llyfr Colan*, xxx–xxxi).

LLYFR CYNOG 1591–1611

The final part of this miscellaneous section of the tail of Z, before the text turns to *cynghawsedd*, can be said to have been taken from Llyfr Cynog. This section includes triads, two of which are also found in manuscript *H*; and the beginning of a question-and-answer section, #1603; the answer is lost, but the text resumes after two blank folios with more triads and an explicit stating ‘Yma y tervyna Llyfyr Kynawc’. Large parts of this section correspond to manuscript G, and also to manuscript Q which contains a copy of sections of Llyfr Cynog. See the Introduction, on Llyfr Cynog.

PROLOGUE WITH ROME STORY 1612–1618

Also found in manuscript S, this is an alternative version of the Prologue. Christine James has demonstrated that this was used by William Salesbury in his pamphlet *Ban wedy i dynny*, with the text taken probably from the exemplar of Z, which itself may have been used by Salesbury (C. James, ‘*Ban wedy i dynny*: Medieval Welsh Law and Early Protestant Propaganda’, *Cambrian Medieval Celtic Studies* 27 (1994), 78–79). See the Introduction.

DATING OF THE WORLD 1619–1624

The prologue is followed by a list of six dates from history not copied into S; it is uncertain whether these were in the exemplar. The only legal link is the date of death of Hywel Dda.

FIFTEEN THIEVES 1625–1628

This section is a collection of five triads found in the Blegywryd texts, but not in Iorwerth or Cyfnerth. They are not named as fifteen thieves in any other manuscript, but always occur together as a set of five triads (*The Legal Triads of Medieval Wales*, 108–111). Part of the text is missing.

STATING THE EXTENT OF A CLAIM 1629–1696

For a discussion on *cynghawsedd*, see T.M. Charles-Edwards, ‘*Cyng-hawsedd*: Counting and Pleading in Medieval Welsh Law’, *Bulletin of the Board of Celtic Studies* 33 (1986), 188–198. R.C. Stacey has an excellent discussion on how the *cynghawsedd* could work and an explanation of the options given to the parties in ‘Learning to Plead in Medieval Welsh Law’, *Studia Celtica* 38 (2004), 107–124. A full study of *cynghawsedd* is intended at some point in the future, so these notes will summarize content and discuss any relevant cross-references. The *cynghawsedd* in the tail of Z is also found in *Ancient Laws* Book IX, from A, with variant readings from its sister manuscript, M, and Z, but the order of the text is different in Z. This is from the first part of *Ancient Laws* IX, on theft and related matters, but is towards the end of the first section in *Ancient*

Laws. Parts of the text are also found in manuscripts *H* and *S* but those manuscripts were not used in *Ancient Laws*. *Ancient Laws* IX is linked to north-east Wales and the manuscripts can be situated there apart from *S* which has a Teifi valley provenance, but *S* and *Z* share other sections too, which demonstrates how this material could, and did, travel. The text in *Z* is very close indeed to *Æ* and *Ō*, and they were clearly using the same exemplar. See *Ancient Laws*, IX.xvi.3–35.

This first section gives the procedures to follow in stating the extent of a claim, or really to start a legal case in court; the beginning is missing as part of the manuscript was lost and blank pages were left to represent this. The first part of the text as found in *Ancient Laws* states that every defendant is entitled to call for the declaration of the extent of his claim, that is, someone is to declare exactly what is being claimed. The justice asks the parties to speak three times, and at this point the text in *Z* resumes. The parties speak until they begin to repeat themselves, #1631, and then they are entitled to amend their statements or legal stance, #1632. #1636–1638 details how the justice is to withdraw and make his judgement in private, with the priest leading the prayers. In some cases there may be further questions to be asked by the justice—whether one of the parties has two different statements, #1640–1646. The justice then returns, and takes the testimony of the witnesses and makes his statement, and he gets a fee for this, for which the parties must give a surety to ensure payment, #1647–1655. The text then details how to object to the justice by exchanging pledges, #1656–1675; if the objection is successful the whole process needs to be started afresh with a new justice, #1659. #1676 onwards is on other procedural rules: objecting to pleaders (#1676–1678), leaving the court (#1679–1681), valid complaints (#1682–1687) and testifying (#1688–1691).

#1692 seems to change focus a little, with the statement on the four men whose complaints are heard lawfully, and the following question-and-answer section defining the difference between a claim and a surclaim.

1645 kyngaws The pleader, the person who presents the case on behalf of the litigant (*The Law of Hywel Dda*, 331). The pleader is different, however, to the *tafod*, the representative, who would speak on behalf of a person who was unable to speak for himself: the *tafod* would presumably say the words of any oaths and answer questions for someone who could not speak (*The Legal Triads of Medieval Wales*, 263—a woman was actually not allowed to speak).

1693 arawl ac araphawl The claim (*hawl*) is the first step, and this can be followed by an *arawl*, a surclaim or additional claim on the same topic as the original claim. The futile claim, *arabhawl*, may be a surclaim as well but it is futile, and according to the text it is futile because the claim is made but then too much time passes before action is taken on the claim, and it is void and will never be answered. See also the explanation in *Ancient Laws*, X.vi.1–4, from manuscript Q.

CROSSES 1697–1705

The first part of Z which corresponds to *Ancient Laws* IX is largely not *cynghawsedd*, but sections giving more detail on well-known sections of Welsh law, or discussing a subject not covered in full in the main texts. There are very few sections on crosses in the Welsh law manuscripts but it seems to have been a way of instigating a claim for disputed land (S.E. Roberts, ‘Legal Practice in Fifteenth-century Brycheiniog’, 307–323); this section is also found in *H*. This is from the second part of *Ancient Laws* IX which is on the subject of land law. See *Ancient Laws*, IX.xvii.1–6.

THE NINE TONGUED-ONES 1706–1726

Also found in *H* this is a different version of the section on the nine tongued-ones which is included in the main lawbooks—it is a list of the special witnesses in Welsh law, and this section gives a short demonstration for some of the witnesses, including examples of direct speech, to show how to deal with the witnesses in court and when they would be used. See *Ancient Laws*, IX.xviii.1–15. The section changes towards the end giving different set time periods for oaths and other things.

EIGHT PACKHORSES 1727–1734

See #1036; another example of a section found in the main lawbooks, but again an extended section with more detail. These sections from *Ancient Laws* IX are mainly based on material found in the main texts of the lawbooks. See *Ancient Laws*, IX.ix.1–8.

NINE ABETMENTS OF GALANAS, THEFT, FIRE 1735–1782

The Three Columns of Law tractate in the Welsh law manuscripts begins by stating the nine abetments for each of the Three Columns (see P. Russell, ‘*Y Naw Affaith: Aiding and Abetting in Welsh Law*’, in *Tair Colofn Cyfraith*, 146–170). The list of who or what the nine abetments are in each case are not given here, but the number of men needed to deny the abetments is given; these sections were not intended to replace the abetments, but to add information about them. The *galanas* section is longer here, and as with the Three Columns sections, the fire section is very short and gives very little detail; for *galanas* and theft there are question-and-answer sentences discussing particular situations, which were probably for training purposes (this goes well with the suggestion that model pleadings, *cynghawsedd*, were also training material). These all discuss exceptional cases—details on claiming abetments, and the case of *galanas* which has no abetment (poisoning—it is a stealth act with no onlookers). For fire only a punishment and a denial is given, although there is a version of the only triad discussing fire (*The Legal Triads of Medieval Wales*, 64–65). See *Ancient Laws*, IX.xx–xxii.

CYHYRYN CANASTR 1783–1787

Usually found as a triad on *tri chyhyryn canastr*, this section gives more detail on how to prosecute and punish the offences; it follows the triad in content (*The Legal Triads of Medieval Wales*, 68–69). See *Ancient Laws*, IX.xxi.6–8.

LORD’S ENTITLEMENT TO PROPERTY 1788–1789

Not corresponding to any single section in the main texts, this is a list of all of the ways a lord may be lawfully entitled to take the property of his subjects. Some of these items are discussed elsewhere in the lawtexts. See *Ancient Laws*, IX.xxiii.1.

1789 gwyl for ‘sea feast’. Aneurin Owen has St Mor’s feast for this, and whilst there may be a St Mor (patron saint of Llanfor, now Llanynys, near Bala) she was rather obscure, and it is unlikely that a text would record special payments on the feast of St Mor. It is more likely that *gwyl* here

refers to a feast rather than a feast-day or festival, so 'a feast from the sea', or 'sea feast'. There is one other reference to *gwyl for* in the laws, in Colan: in a section on *tir cyllidus*, 'paying land', bishop's land owes various payments including *gwyl for* (*Llyfr Colan*, § 590–597). Dafydd Jenkins's note on the passage suggests the *gwyl for* is similar to a section in *Llyfr Blegywryd* (81.27–28) on the division of goods from shipwrecks. The fact that this is a cow is puzzling, but the value of the goods could perhaps be commuted.

GALANAS 1790–1816

Rather than a discussion on *galanas*, this is in fact a series of question-and-answer sentences, again showing the practical purpose of *Ancient Laws IX* as training material for lawyers. The section seems to be interrupted by a sentence on the value of a horse set to pasture and a greyhound without a collar, #1804–1805, both sections which are found elsewhere in *Z* and in the lawtexts. This is then followed by more question-and-answer sections on land law and suretyship. See *Ancient Laws*, IX.xxiv.1–14.

1802 argav 'stay', or in modern Welsh, a dam; this is found in various contexts in the Welsh laws, but is difficult to define (*The Law of Hywel Dda*, 271). In this case, it can mean the furthest point at which sworn appraisal can take place, or the limitation of entitlement; it can also mean the degree of liability (*The Legal Triads of Medieval Wales*, 84–85 and 280; 330–331 and 336–337; 366–367, 370–371 and also #1610, #2279).

1814 gwayd rvdd ... gwayd hyd arffed ... gwaed hyd lawr These three places are similar to the three points in a triad where the compensation for blood loss varies according to the severity: the triad is *tri argae gwaed*, the three stays of blood (*The Legal Triads of Medieval Wales*, 150–151). In the triad, for blood which flows from the head to the chest, nine men are needed to deny; from the chest to the belt, six men; from the belt to the floor, three men, but it is also added that blood which flows from the head to the floor is *dogn waed*, sufficient blood, and therefore it receives the full compensatory value.

1816 Tri gwaed y sydd ni thelir ev gwerth The triad on the three bloods which are not compensated states that they are blood from a scab, blood

from the nose, and blood from a tooth (*The Legal Triads of Medieval Wales*, 134–135, 264).

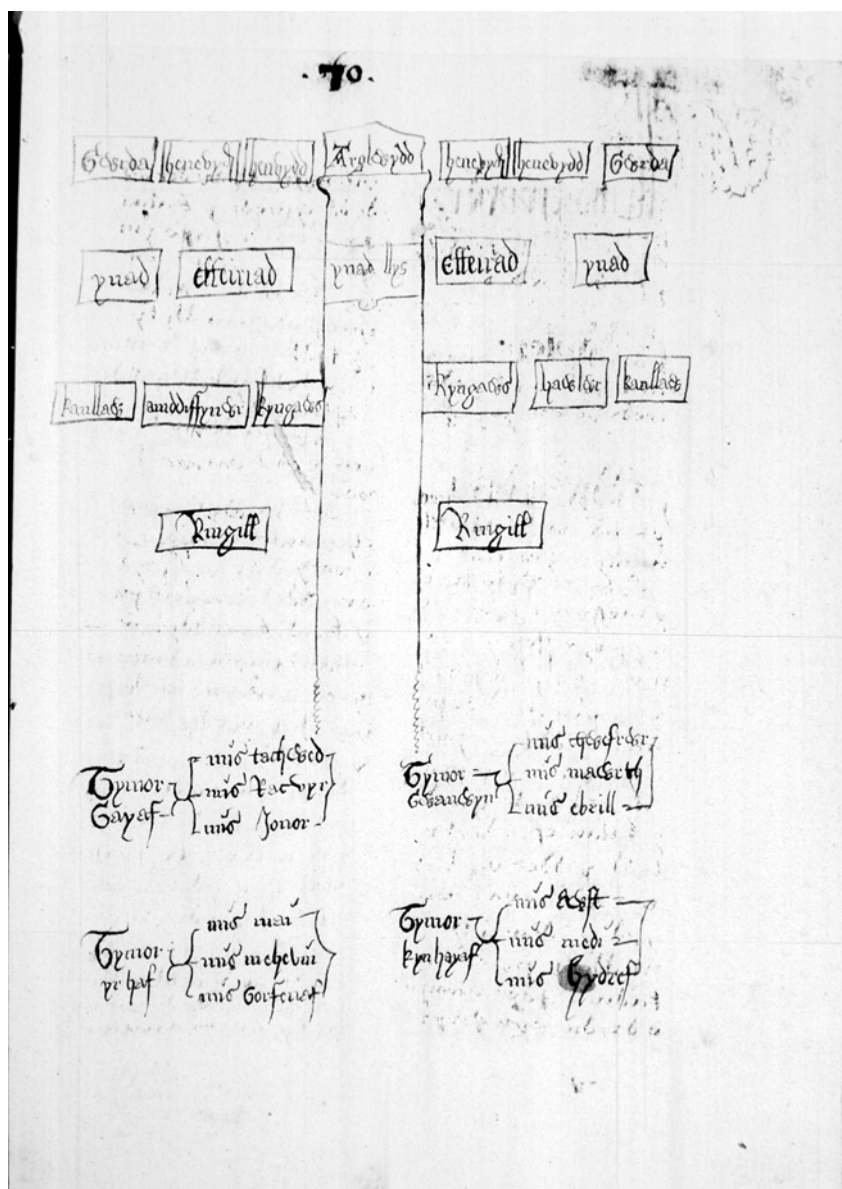
CROSSES 1817–1824

A second section on crosses, but there are only two sentences on the subject; the remainder of the section is on pigs and damage made by them. The section as found in *Ancient Laws IX* is not complete here; the remainder is found further on in the manuscript. See *Ancient Laws*, IX.xxv.1–3.

1819 y ddecved hwch, ac velly o vn i vn hyd y diwaytha This is similar to the laws on pigs in the corn damage section in Iorwerth, although that section is confusing and it seems that it had been adapted at some point (*The Law of Hywel Dda*, 203, 306). The pigs were released into the woods for pannage on St John's Day of the Pigs, *Gŵyl Ieuan y Moch*, 29 August, until 15 January (D. Jenkins, *Hunting and Husbandry in Medieval Welsh Law*, 9). In this text, the lord is not allowed to prevent the pigs from entering his woods between 24 September (the fifth day before Michaelmas) and 15 January, so pannage time, but he was entitled to *mesobr*, acorn-fee, as compensation. He was entitled to kill one sow from each ten he found in his woods. #1822 is less clear—it seems that only the lord is allowed to kill the tenth sow in this way, but it is uncertain who 'he' in this sentence is.

LAND DIAGRAM 1825

A full page is given to the diagram of the seating of the court for land law. The diagram does not seem to be linked to the other sections in this part of Z, and it is not found in *Ancient Laws IX*; a similar diagram is found in (M), and another version of this diagram is found in S, with the people depicted rather than simply named. The diagram is not related to the text immediately before or after it, and there is no catchword on the preceding page, which may point to a blank page filled in later. The description of seating in land cases is given in Iorwerth (*The Law of Hywel Dda*, 85 and the note on 255); this diagram in Z more or less matches the text in Z, #1886–1887.



The months of each season are also given on this diagram in Z, in Richard Longford's hand (the diagram is in his assistant's hand)—this may not have been part of the original diagram in the exemplar.

CASES WHERE MAINTAINERS
ARE REQUIRED 1826–1827; MEN WHO
SHOULD BE MAINTAINERS 1828–1835

The text now jumps to a different part of *Ancient Laws IX* (the text of *Ancient Laws IX* as found in Z is in a different order, possibly because an exemplar of manuscript Z was disordered at some stage). This section gives useful lists of the cases where maintainers are required, and also a list of the men who are entitled to act as maintainers in each of the cases, including details on the types of cases. This is again useful shorthand and would be of practical use to a trainee lawyer. The first part, on the cases where maintainers are required, is also found in manuscript U and is therefore in the Gwentian Code in *Ancient Laws*. See *Ancient Laws*, IX.xxxv–xxxvi.

1826 keidwaid Literally meaning 'keeper', from *cadw*, to keep, the *ceidwaid* were another type of witness (see the note on knowers, *gwybyddiaid*, #1294) but whose main role was to testify to a state of affairs (*The Law of Hywel Dda*, 256). The word is occasionally used to refer to someone who was a guardian (or keeper) of land or other property—this guardian would be able to bring maintainers to prove his guardianship if needed (#1160, #1162–1166, referring to guarding goods; #1284; #2169, contrasting with proprietor; #2196 the guardian of the land may bring maintainers; see also *The Legal Triads of Medieval Wales*, 440).

1829 I gadw gwesdai Keeping guests was a huge responsibility, and details are found in the triad on the three fours which occurs in the triad collection in both Cyfnerth and Blegywryd manuscripts (*The Legal Triads of Medieval Wales*, 50–51, and 252).

1832 addwyn 'competent' (*The Law of Hywel Dda*, 281). The text also lists the things that marks a witness as not competent (#1928–1929).

1833 alldvd tramor An alien from across the sea. The context suggests that this man was originally a Welshman who held land, but he seems to

have become an alien through going abroad and staying away for some time. This is inferred through the fact that this alien's claim is bad for the lord—this is an alien claiming patrimony from a Welsh lord. The following discussion on aliens shows just how lowly their status was; the only positive factor is that the text states that a lord is not entitled to apply sworn appraisal to the alien (#1847). This means that although they were the lord's property, they were not chattels in the same way that slaves would be.

CLAIMING AN ALIEN 1836–1847

A section which can be called *cynghawsedd*—up to now the material in Z has been paralleled in *Ancient Laws IX* but is not strictly *cynghawsedd*, which is model pleadings. Only the first four sentences of this section are given in Z and the text breaks off. Aneurin Owen notes that 'the remainder of Z is lost', but in fact the text in Z continues with a different section, returning to the second part of *Ancient Laws IX*.xxv, on crosses. See *Ancient Laws*, IX.xxxvii.1–4.

1840 arddelw *Arddelw* usually means to acknowledge, but it can in some cases be a plea, 'the legal form taken on by the party' (Jenkins, *The Law of Hywel Dda*, 313–314). See also the note on #2116, the reference to the *arddelw* being one of the three possible answers in a legal case in #2140, to a *gwr arddelw* at #698, and to the verb, *ymarddelwi* at #538.

CLAIMING LAND 1848–1869

The first part of this section was found earlier in Z, at #1817–1824. It is in fact on a wider topic than crosses, and discusses boundaries and land measurements. See *Ancient Laws*, IX.xxv.4–12.

1852 sinach See Ifor Williams, 'Lexographical Notes', *Bulletin of the Board of Celtic Studies* 3 (1926), 56–57. A 'balk' is the ridge left unploughed between furrows, or a strip of unused land between fields. Ifor Williams stated that he knew of the use of *sinach* in Arfon for the unfarmed corner of a field, and also as an insult; *sinach* is still used in north Wales today as an insult for a nasty, sneaky man.

1865 melin, a derw, a chored A mill, oak woods, and a weir. There are two triads on the things which cannot be divided, also called the three precious things: they are a mill, a weir and an orchard (*The Legal Triads of Medieval Wales*, 186–189, 317).

NOTE ON THE MANUSCRIPT 1870–1872

The famous note giving the origin of the manuscript and the story of Einion ab Adda in prison in Pontefract is found here, written in Richard Longford's hand where the main text is in the hand of his amanuensis. It seems that it was copied onto a blank section, and is then finished on the next page which is otherwise blank. This suggests that the note may not have been in the exemplar at this point, but may have been on a separate leaf or piece of parchment. It is only the reference to the superiority of the law in the book which suggests any kind of link with manuscript Z. See also the Introduction for a discussion on this note.

SEPARATION OF MAN AND PROPERTY 1873

The sections which now follow are mostly of *cynghawsedd*, and are from the first part of *Ancient Laws IX*, on theft and related matters. This short section seems to form a preface to the following material, and this list was probably based on a list of six ways in which a man and his property can be separated found in some of the *Cyfnwrth* manuscripts; it is also in Iorwerth (*Welsh Medieval Law*, 118; *The Law of Hywel Dda*, 161). See *Ancient Laws*, IX.pr.

A CLAIM OF THEFT 1874–1963

See *Ancient Laws*, IX.i.1–32. Following the preface giving a list of the ways in which a man and his property can be separated, we now have sections on individual items in that list: this first section of *cynghawsedd* is long, and discusses how to plead a case of theft, including the different types of theft (#1875). Present theft is discussed first, i.e. theft in hand, where the goods have turned up. A full description is given of how the parties should be arranged, with minute details; although the same procedure is used for other cases, in this longer text the full details are only given

once, which shows that the text was seen as part of a longer discourse. As this is the first example of *cynghawsedd*, everything is treated at length, including giving the different standpoints (*arddelw*) which the parties may take; this explains why this section is so long.

The section starts by specifying the two different kinds of theft—present theft (where the item is available) where sworn appraisal (*damdwng*) is to be applied, or theft which is not present. For the legal case, the first step is to find a justice, and the other side may object to him (#1879–1880). The thief calls for a representative and states his innocence with his *arddelw* or plea; but if the claimant shows that the thief is not entitled to a representative, the thief loses a limb (#1881–1883). If this has not happened and the thief still has all his limbs, the justice arranges the claimant's party, then the defendant's party (#1884–1887). The claimant is to name the man he is claiming against, and both sides are to state that they are ready (#1888–1891). First the claimant, and then the defendant, state who their pleader is, and who their *canllaw* is, and the *rhingyll* makes the court official (#1892–1904). Only then does the action begin, and the claimant swears to his ownership of the stolen item—he does not have to name the thief or state how the item went from his ownership (#1905–1908). The defendant can answer this by stating how he got the property: birth and rearing (of an animal), keeping before loss, or to take an *arddelw*, a plea or legal stance; the process for claiming ownership through birth and rearing is detailed (#1909–1930). The remainder of the text turns to the process for rejecting the maintainers or objecting to their validity as maintainers (#1931–1963).

1876 The three items listed here are also found as a triad in the Cyfnerth triad collections and also the Blegywryd triad collections (*The Legal Triads of Medieval Wales*, 66–67), but see the extended version in Q (*The Legal Triads of Medieval Wales*, 188–189), where the detail for the silver in a vessel matches the detail given here.

1882 dyleo golli aylawd nev enaid Whilst theft is the only act in medieval Welsh law where a man could be executed, even then it is for a serious theft (D. Jenkins, 'Crime and Tort and the Three Columns of Law', in *Tair Colofn Cyfraith*, 4–5). Here, it seems that if the accused calls a representative, he is to be punished by losing a limb or his life, because only three people are entitled to a representative (*The Legal Triads of Medieval Wales*, 64–65, and #1883). This is very severe, and losing a limb is not usually a punishment in medieval Welsh law—this suggests that

parts of this section are later in date than the main texts of the laws, and may have been influenced by English law. Even so, losing his life or his limb for speaking before binding in law would be harsh even by English standards.

1883 tri dyn a ddyly tavawd Although the statement says that there are three men who are entitled to a representative, four are listed in this text. There is a triad on the same subject, and in the triad the alien and the foreign-tongued man are the same: he would be a foreign-tongued alien (*The Legal Triads of Medieval Wales*, 64–65, 132–133): there is textual confusion here and Z has split an item giving four.

1884 kyweirio pleidie yn gyfreithiawl val y dyle wynt vod This description corresponds to the diagram on the seating at #1825.

1886 ar ir en The text may be corrupt at this point. The text given in *Ancient Laws* is *ar yr in* [= *hin*, weather]. This implies that they are sitting outside, and this is also true of land cases which would happen on the disputed land (*The Law of Hywel Dda*, 84).

1893 ganllaw This would be the claimant or defendant's helper or aid (*The Law of Hywel Dda*, 322–323). The litigant would have two men to help him in his case, the other being his pleader, *cyngaws* (see #1645). The justice asks the defendant if he places loss and gain (*coll a chaffael*) in their mouths, so the full responsibility of the legal case is given to the pleader and the *canllaw*.

1904 Although there is a severe punishment for breaking the silence, this sentence appears to contradict that. It may be an attempt to explain that the parties are allowed to speak after the justice has spoken, in answer to a question or on the justice's request; they may not volunteer information, however.

1928 a thri dyn nid gair ev gair This is another reference to an existing triad (*The Legal Triads of Medieval Wales*, 164–165).

1943 Ssef yw llyssiant kyfreithiawl This passage is based on an existing triad (*The Legal Triads of Medieval Wales* 56–58, 258; see also the note on #1553, above).

CHARGING THEFT 1964–1986

See *Ancient Laws*, IX.ii.1–9. This and the following sections are shorter than the first *cynghawsedd* on the topic of theft, as each of the sections are linked and the collection of *cynghawsedd* was clearly seen as an entity; full details were given in the previous (first) section, and all the following sections refer back to that first longer *cynghawsedd* for the details. This section discusses making a legal presentation of theft.

1965 val y dywedassam ni vchod This refers the reader to the previous section, where full details are given; this must have been recognised as a written text—‘above’ obviously means higher up on the page—and each individual section of *cynghawsedd* was seen as part of a larger whole. There are two collections of *cynghawsedd* on two different topics in *Ancient Laws* IX, but there is nothing to suggest that they were ever separate collections; they both occur in the three main manuscript copies of the text, and there are also cross-references between the two collections: the first *cynghawsedd* on land law refers to something ‘stated above’, which must be in the previous collection on theft (#2125). They are also arranged in the same way—a preface giving a list of the topics to be covered, and then a section of *cynghawsedd* or a note on each of the topics in the same order as the list.

1971 The number of men needed to make up the compurgation are also found at #1532 and #1534, but eight men are needed to deny a horse-load and an ox there.

1974 llyw kyfreithiawl A legal presentation. Similar to an accusation or a charge, the *lliw* or presentation would happen when the offence has been witnessed (*The Law of Hywel Dda*, 282).

1980 This section on keeping a guest and defending him against a charge of theft is also found as part of a triad, and a reference to it is made earlier on at #1829 (*The Legal Triads of Medieval Wales*, 50–53). *Cynghawsedd* sections, and later legal compositions found in the Welsh law manuscripts, often appear to have a close link to the triads: the triads may be concise summaries of legal rules, whereas the *cynghawsedd* are often expounding those summaries and applying them in model court situations.

1983 llw gweilydd A fore-oath is defined at #1986, although it is the procedure for swearing rather than what it actually is; there is also a triad giving the three places where a fore-oath is not permitted (*The Legal Triads of Medieval Wales*, 84–85, 279). Rather than the oath in vain suggested in *Llyfr Blegywryd*, one of the three places where a man should not make a fore-oath is on a bridge with only one plank and no handrail (the other two are inappropriate because they are places for praying) is a dangerous place, and there is a suggestion of threat or duress there. If the translation ‘fore-oath’ is accurate, then this is the first oath, perhaps sworn as a knee-jerk reaction to a situation.

PUNISHMENTS FOR THEFT 1987–2010

See *Ancient Laws*, IX.iii.1–7. The first part, on the punishments for theft, is a list of the different punishments, but the section goes on to discuss how to prove different kinds of theft.

1989 i ddeol Banishment. This is not found elsewhere in Welsh law explicitly as a punishment for theft, but an explanation of banishment is found in Iorwerth and Colan (*The Law of Hywel Dda*, 158–159).

1990 ganid ymro ni roddo gwir The reading in *Ancient Laws* is *kany a yn y bro ny roddo gwir*, which makes more sense—the exile is not entitled to go to the region where he has failed to make reparation or make justice (*Ancient Laws*, IX.iii.1). The text in *Z* seems to be corrupt.

1994 Tair ffordd y dylir dienyddv dyn The three reasons (rather than ways as suggested in the text) for executing a man. The first two are for theft, but the third is less clear and not paralleled elsewhere in the lawtexts—it is uncertain where this man is escaping from. The next sentence suggests that he is known to be a thief but has presumably run away before anybody can bring a case against him.

2006 Kroc a ddyleir am ladrad, a llosg am ffyrnicrwyth Hanging is the punishment for (serious) theft in the Welsh laws, but this text seems to imply that the execution method for *ffyrnigrwydd*, a ferocious act or a serious act of homicide (*Tair Colofn Cyfraith*, 316), is burning. This would be the only reference to execution through burning in Welsh law; it may be that there is a textual error listing three offences (*llosg* being arson or

stealth arson), but even then, of the Three Columns of Law, hanging was only applied to theft and not to arson.

2009 o'r llaw gynta allan From the first hand on: in other words, once it has passed to more than one owner. The first owner would be able to swear that he had seen the animal being born and had reared it himself, but the second owner would not be able to do so—this outlines the limit of the birth and rearing *arddelw*.

A CLAIM FOR VIOLENCE 2011–2016

See *Ancient Laws*, IX.iv.1–3. This and the following sections are short sections of *cynghawsedd* on different topics; each section is the length of a paragraph, and draws heavily on the full details given in the first *cynghawsedd* on theft, as the same model would be adapted for different situations. This section is exactly the same as the case of theft, and the text says so (#2014) but it is actually violent theft, or damage to an animal—property and loss of property is involved as the claimant swears either birth and rearing (for an animal) or keeping before loss. The next, contrasting, section discusses ‘taking property by violence’ (*dwyn y da i drais*, #2018).

VIOLENCE IN ABSENCE 2017–2025

See *Ancient Laws* IX.v.1–5. In contrast to the previous section, the property which was stolen by violence has not been found here, and so the claimant has to swear on relics that he has lost the goods, and the defendant has to swear on relics to defend himself; if he does not swear, then he is assumed to be guilty and has to pay the value of the goods to the claimant.

2024 Nid trais onid trais gwraic Although the two sections have been using the term *trais*, violence, the final sentence points out that there is no violence other than against a woman (rape, usually); there may be a problem with terminology, or the section shows that there was a disagreement amongst lawyers as to what *trais* actually was—violence in general, or violence against women specifically. The reference to the silver rod paid to the king for violence is made here, and that the payment

is only made for violence against a woman. This disclaimer or explanation may be a later addition, as it contradicts the text which has gone before.

SURREPTION 2026–2036

See *Ancient Laws*, IX.vi.1–6. Surreption, *anghyfarch*, is the term used in the Welsh laws for taking without consent, but this is not the same as theft. This is a slightly different topic to theft and there are differences in detail: theft, *lladrad*, is taking and concealing, but *anghyfarch* is taking openly, without violence ('Glossary', in *Tair Colofn Cyfraith*, 308). Shortcuts and cross-references are still used in the text: for example, *damdwng* is not explained but reference is made to the previous explanation (#2027).

LOANS 2037–2056

See *Ancient Laws*, IX.vii.1–12. Moving away from theft to other topics on losing property, this text discusses loans, and is a later *cynghawsedd* as *echwyn* is not a topic found discussed at length in the main lawtexts; this is also true of some of the following sections. This is the first section of similar topics, and the direct speech to be used when pleading is given here, but not repeated in every one of the following sections (#2039).

DEPOSITS 2057–2066

See *Ancient Laws*, IX.viii.1–6. As one of a group of *cynghawsedd* on similar topics—loans, lending, borrowing, exchanging goods—this particular section deals with a situation where someone has left goods in someone else's safekeeping, but the goods are then stolen from the person guarding them; there is mention of housebreaking (#2064). The guardian may also deny that he ever had the goods, and in a dispute, if the guardian's oath fails he has to repay the value of the goods to the original owner except for one case—where the goods were hidden in the ground but stolen from there, on the basis that the lord owns the land (#2066).

LENDING 2067–2071

See *Ancient Laws*, IX.ix.1–5. In this case the dispute is whether goods were lent to another person, and both sides must assert or deny that the goods were actually lent.

HIRING 2072–2074; EXCHANGE 2075–2077;
 NEGLIGENCE 2078–2081; IMPOUNDING 2082–2086;
 UNLAWFUL REMOVAL 2087–2090

See *Ancient Laws*, IX.x–xiv. The sections are extremely short at this point, and cannot really be classed as *cynghawsedd*; they are merely short notes on each topic. This is interesting as it seems to imply that there was a curriculum of topics which the author of this section wanted to cover, and these notes mean that each topic is discussed in passing, with the main topic (theft) discussed in full. On the education of the medieval Welsh lawyer, see S.E. Roberts, ‘Addysg Broffesiynol yng Nghymru yn yr Oesoedd Canol: y Beirdd a’r Cyfreithwyr’, *Llên Cymru* 26 (2003), 1–17.

Unlawful removal is the last of the topics on theft and related subjects, and the *cynghawsedd* changes (after the triads) to a different subject area, land law. The triads are a useful marker between the two collections of *cynghawsedd* but are not found in all of the witnesses.

2076 tlyssav rredegawc Worthless trinkets, or objects which are replaceable and also easy to lose.

2081 This point is found as a triad in the main triad collections (*The Legal Triads of Medieval Wales*, 80–81).

TRIADS, JUDGES AND JUDGING 2091–2117

Some of these triads, including the non-triadic discourse on the judges, are found as a collection of triads on judges and judging in the Blegywryd texts. For a full discussion on these triads, see *The Legal Triads of Medieval Wales*. The triads are not in *Ancient Laws* IX, and not in *Ŵ* or *Æ*, but they are found in manuscript *H*, and are similar in wording and probably from the same source.

2091 In this list of the special courts, Aberffraw and Dinefwr, and the three kingdoms, Gwynedd, Deheubarth and Powys, Powys is named first; this is unusual, as the text would normally read ‘Gwynedd and Powys’ rather than the other way around. Powys is listed second in all the other versions of the triad. This may be significant in a manuscript which may be linked to north-east Wales (perhaps in Powys), and also to a Cyfnerth text which may have originated in Maelienydd, Powys.

2096 y trydyð kymyryt gobyry A version of this triad occurs in the Blegywryd manuscripts (*The Legal Triads of Medieval Wales*, 202–203) but the third limb of the triad is different in this text, and may be faulty—the repeating of *kymyryt* suggests that there is eyeskip.

2102 The set of triads on *camlwrw*, serious fines, are only found in *Z* and *H*, and this is a point where *Z* and *H* share an exemplar which was not copied elsewhere. The readings in the two manuscripts are very close (*The Legal Triads of Medieval Wales*, 366–371). One of the triads, on a twofold-*camlwrw*, is found on the first few pages of manuscript *Lew*, Peniarth 39, but the wording is different (strikingly, where *Z* and *H* read *brenin*, *Lew* gives *arglwydd* and vice versa), and the text continues on a similar subject but is material unique to *Lew*. This new section may point to a different exemplar, as the orthography is different at this point and forms such as *dadylev*, *vyrawdwyr* and *gweithyret* are found.

anaddawt The form is uncertain; the form in *H* is *anayddawt*, similarly uncertain. It clearly refers to some sort of offence against the king—‘illegality’ is offered in the translation. It could be some form of ‘anufudd-dod’, disobedience or a more serious matter (it is a serious fine); the following sections in *H* are on *anufudd-dod*.

2105 llawer modd y damweinia i ddyn wnethvr kwl This section also occurs in manuscript *H*, and both manuscripts contain the early word *kwl*, a wrong, a fault; it is not attested in many sources. This may point to an early origin for this vast list of offences. The list is longer in manuscript *H*, but the text of that manuscript is not fully legible towards the end of the section. See also A. Falileyev, ‘Old Welsh *Y Diruy Hay Camcul* and Some Problems Related to Middle Welsh Legal Terminology’, *Celtica* 24 (2003), 121–128.

2108 The first four items in this list are found as triads: Q22 and Mk103 (see also #1561); X73; X48 and X47 (*The Legal Triads of Medieval Wales*, 104–105, 88–89; 80–81; 66–67). This text shows knowledge of the triad collection, as there are many references to triads and several sections are based on triads; but as the content of the triads are not listed there may be an expectation that the reader or user will know what they are.

2116 **Y mab aillt** *Mab aillt* is one of the terms used in the laws for a bondsman, and it is used in *Z*. In *H*, there is an attempt to explain the term by repeating it: *.i. mab aillt*. However, it is a little confusing in this triad, as the first of the three items refer to an innate nobleman—it is uncertain who this bondsman is, or whether he is a fourth item as an addition to the triad. This is a complex triad on the three men who pay *ebediw* without holding land. *Ebediw* was originally a return to the lord of fighting equipment, but by the thirteenth century it was a monetary payment related to holding land (Jenkins, *The Law of Hywel Dda*, 225, 269–270). In this triad, it is payment of goods at death, as the men do not own land. The *mab aillt* may be the underage son once he has come of age: ‘o hynny allan’, although the underage son has already been named as a person who could pay *ebediw* without owning land. The innate nobleman appears to have a fixed status for which *ebediw* would be paid, and presumably the man who has been given a gift by his lord would have to pay death duties on that gift, assuming it is of high value, or return the gift, linking back to the early form of *ebediw*, the repayment of weapons on the death of a vassal. The bondsman would not normally have land, but would have to pay death duties. *Arddelw* usually means to acknowledge, but it can in some cases be a plea, ‘the legal form taken on by the party’ (Jenkins, *The Law of Hywel Dda*, 313–314). It seems, in this case, that the bondsman must make an *arddelw* or plea, taking a legal stance (as to his status or worth, or the value of his possessions), and his *ebediw* is to be paid according to the *arddelw* or plea he made.

CLAIMING LAND 2118–2119

Following the triads, the text turns back to *cynghawsedd*, but corresponding to a later part of *Ancient Laws*, IX. The subject matter is all on land law, a conventional subject for *cynghawsedd*. This section is an introduction to the text which follows—it lists the different ways in which land and

earth can be claimed, and then a section of *cynghawsedd* is given to each of the named topics, following the same order as this list. This was also the case with the *cynghawsedd* on theft (see #1873); this might be a set way of arranging *cynghawsedd*, and it also shows that there were set topics which needed to be covered—the ‘curriculum’ (see the note on #2072 onwards). This stylistic point again suggests that these two collections of *cynghawsedd* on different topics were never separate, but written by the same person or people, and that they are separate only because they are on different topics. *Llyfr Cynghawsedd* represented in manuscripts B and G have different *cynghawsedd* on lineage and descent, *dadannudd*, contention, mother-right, setting boundaries and division (*Ancient Laws*, VII.i.10, 21–22, 24–25, 41–42, 48–51). See *Ancient Laws*, IX.xxvi.1–9.

LINEAGE AND DESCENT 2120–2155

See *Ancient Laws*, IX.xxvii.1–21. *Ach ac edryf*, lineage and descent, is one of the several ways of claiming land; this particular method depends on having knowledge of the claimant’s ancestors and their entitlement to that land.

The procedure outlined begins with the claimant putting the claim in motion, *cyffroi* (starting or making his claim heard) his claim in the appropriate time #2121–2124, and then his lineage is to be traced, so the elders of the country tell the lord who the man is descended from; he states his claim clearly and his entitlement to the land, and the defendant is given time to get witnesses and support for his answer, #2125–2137. When the legal discussion begins, the justice says ‘now speak’, the claimant states his entitlement, and the defendant may deny or admit the charge against him, or take another *arddelw* or plea, #2138–2143. #2144–2148 detail the steps to be followed for each different answer, with the focus on the *arddelw*. #2149–2155 is no longer part of the case as conducted in court, but gives further details on aspects such as how to make their case known by causing one of the three legal disturbances, and the option of paying the legal cattle or their value.

2138 a ddyvod y dadlav ar y tir *Dadlau* usually means the actual pleadings, the case; this phrase suggests that the case is brought onto the land, so all of the people involved including the justice and the lord go to the land under dispute. This accords with the next section where the justice arranges the parties lawfully ‘as we said above’: in the text, it does appear

that they are sitting on the actual disputed land (#1886 where the lord has his back to the sun; *The Law of Hywel Dda*, 84).

2140 atdeb o wadv, nev adde, nev arddelw kyfreithiawl The three answers in a case are summarized in a triad—they are acknowledgement, denial or defence; the third is the *arddelw* or plea where the text states that he does not have to deny or admit (*The Legal Triads of Medieval Wales*, 198–199).

2151 hono a elwir diasbad ach vwch aduan ‘A cry above emptiness’, this is also found as *diasbad uwch annwfn*, *Annwfn* being the Welsh underworld. Dafydd Jenkins suggests that ‘the claimant is crying out against being expelled from the human world of landed proprietors’ (*The Law of Hywel Dda*, 263). This is usually confined to land law, although two further situations are found in the triad on the subject (*The Legal Triads of Medieval Wales*, 242–245, 329).

DADANNUDD 2156–2189

See *Ancient Laws*, IX.xxviii.1–13. *Dadannudd* is another major method of claiming land in the Welsh law texts, and this *cynghawsedd* starts—as does the *dadannudd* section in the lawtexts—with a triad (*The Legal Triads of Medieval Wales*, 40–41, and see also the version in Q, 218–219). This suggests a close link between the main lawtexts (or at least the triad collections) and the *cynghawsedd* sections found here.

The section starts with a triad then explains when claiming through *dadannudd* is appropriate: whereas *ach ac edryd* (lineage and descent) is the claim when someone is entitled to land but is no longer on it; *dadannudd* is when the man claims he was actually driven from the land unlawfully, #2158. The usual first step is given, agitating the claim in the appropriate time (#2159–2162) and then the parties are arranged, the claimant states his case, and the defendant either denies the accusation against him or claims that he himself got the land through *dadannudd* (so he was entitled to it, driven from the land, then claimed it back), #2163–2165. #2166–2171 explains how to object to the knowers and how the defendant should proceed with his denial; if the claimant succeeds, he is to be a guardian of the land (but not a proprietor). #2172–2189 then demonstrates how the original defendant can claim the land as his, by naming the man oppressing him (presumably the original claimant), and

how that can be countered. For a full discussion of *dadannudd*, see *Early Irish and Welsh Kinship*, 274–303.

2157 *dadannudd ty ac eredic* A different amount of detail is given in the different versions of this triad: in the version in *X*, one-word items are given (car, load, ploughing, *The Legal Triads of Medieval Wales*, 40–41). In *Blegywryd* and *Iorwerth*, this item is *ar ac eredic*, two different words for ploughing (*The Legal Triads of Medieval Wales*, 218–219). The explanation of the three types of *dadannudd* given in the land law tractate do not make much sense and are not linked to the triad, but each item in the triad shows signs of inhabitation through use (see also *The Law of Hywel Dda*, 261–262). The *cynglawssedd* in *Z* gives a bit more detail: the triad in *Z* has *ty ac eredic*, rather than the hendiadys *ar ac aredic*; the claimant must swear that he had a house on the land, and that the land, along with the house, was taken from him unlawfully. There are references to covering his hearth unlawfully, linking to the term *dadannudd* which literally means uncovering a hearth. No details are given on the cart, or on load and burden, but using a cart on the land would be evidence of use, and load and burden could perhaps represent taking in the harvest, or clearing the land. A triad found only in *U* gives the three signs of habitation of a country as young children, and dogs, and cocks (*The Legal Triads of Medieval Wales*, 90–91).

CONTENTION 2190–2202

See *Ancient Laws*, IX.xxix.1–4. *Ymwrthyn*, contention, or ‘mutual strife’ according to Aneurin Owen, is not a topic discussed at length in the main lawtexts and there is only one reference to it in *Iorwerth*: it is one of the three claims which cannot be heard when law is closed for land; this reference suggests that it was a known case (*Llyfr Iorwerth*, 85.25). The section here is short but that may be because it follows the same method as with the previous land disputes rather than a rare occurrence in law. The dispute is between two people who are guarding the same land, but each claims that he is entitled to all of it rather than sharing it. If both of them fail to prove entitlement, the land is to be shared (#2201)—which means that neither gains anything and they are in exactly the same position as when they started disputing, but perhaps with more ill-feeling between them. It is, however, unclear, as the following statement say if both fail to prove entitlement over the other, both lose out (#2202).

MOTHER-RIGHT 2203–2231

See *Ancient Laws*, IX.xxx.1–17. This seems to be an important topic in medieval Welsh law, but the main discussions of it are found outside the land law tractate, and are confined to the triads. A triad is given at the beginning of the *cynghawsedd*, and it is also found in the lawtexts but the version here is a variant on the triad in the collections (*The Legal Triads of Medieval Wales*, 54–55), and the *cynghawsedd* is a full discussion with details on each element of the triad. The *cynghawsedd* is useful as it explains and gives more detail—it is clear from the *cynghawsedd* that the woman given as a hostage is actually raped whilst a hostage (#2223, and see also S.E. Roberts, ‘Emerging from the Bushes: The Welsh Law of Women in the Legal Triads’, *CSANA Yearbook* 7 (Dublin, 2008), 64–66).

2213 tyddyn arbenic The principal residence, see also *esyddyn arbennig*, #662 and #1373. This was probably the father’s house, and it went to the youngest son (*The Law of Hywel Dda*, 260). The *tyddyn breiniawl*, privileged residence, found at #1867 is probably the same as the principal residence as it goes to the youngest son.

DIVISION 2232–2238; EQUAL DIVISION 2239–2243

See *Ancient Laws*, IX.xxxi–xxxii. The first section gives instruction on how land is to be divided between relatives. The second section, on equal division, is a very specific situation in a reckon township (*tref gyfrif*).

2240 tref gyfrif A reckon township, held under unfree tenure; this is the same as *tir cyllidus*, geldable land: the *cyfrif*, to count, refers to counting the occupiers to determine their shares (*The Law of Hywel Dda*, 260–261).

FINAL DIVISION 2244–2262

See *Ancient Laws*, IX.xxxiii.1–9. The situation under dispute in this section is a little unclear. It seems that someone inherited a share of land, but did not get all of his entitlement, and is therefore claiming for the remaining part of his share. It appears to be the case that the claimant is disputing how the land was divided and that he did not get the full amount.

SETTING BOUNDARIES 2263–2284

See *Ancient Laws*, IX.xxxiv.1–8. Boundaries are discussed at various points in the lawtexts, and there seems to be a large amount of material on boundaries in *Z*, but it is scattered around in short sections at different points. The dispute would be on where the boundary should be, and therefore whether one side is taking more than his entitlement of the land. There are instructions in the laws on who is entitled to set boundaries.

2279 gani ellir dangos tervyn ar dor y rrai hynny See also the note on *argav*, #1802. The translation is difficult as defining the word *argav*, stay, is difficult; *tor* can mean a slope or flank, or the side of a mountain or river bank (*Geiriadur Prifysgol Cymru*, 3525, s.v. **tor**² (c)). If *argae* means the limitation of entitlement or the degree of liability, *ar dor* must mean the furthest point a person can travel (if on a river or a mountain, it is not wise to go over the edge) so the translation for this section found in *The Legal Triads of Medieval Wales* has been amended (*The Legal Triads of Medieval Wales*, 370–371) to mean that it is not possible to demonstrate a boundary beyond these three places; nothing else can be used to show where a boundary is.

2280 howlwr The noun here is in the singular, but it is clearly referring to several people: it appears that one person would be the claimant on behalf of several people; the text is confusing at this point with its use of plural and singular forms.

TRIAD 2285–2292

This triad is not found with the *cynghawsedd* in the other manuscripts, and it is a triad which is only found in *Z* and in *H* (*The Legal Triads of Medieval Wales*, 370–371). The text breaks off in *Z*, but according to the version in *H*, only one word is lost. It may be that *Z*'s exemplar was missing the word as the remainder of the page is left blank in *Z*. It is strange that a lot of detail is given in the first two items of the triad but that the final item is only a sentence with no explanation; it may be that the exemplar (which both *Z* and *H* were using) broke off, and that the compiler of *H* deduced that the missing word should be *mach*, surety, but the copier of *Z* did not attempt a guess. This triad may well have been

the last item in *Z*, whether it was added by a different scribe or not; the *cynghawsedd* was copied in full, and the blank page suggests that there was no more text.

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